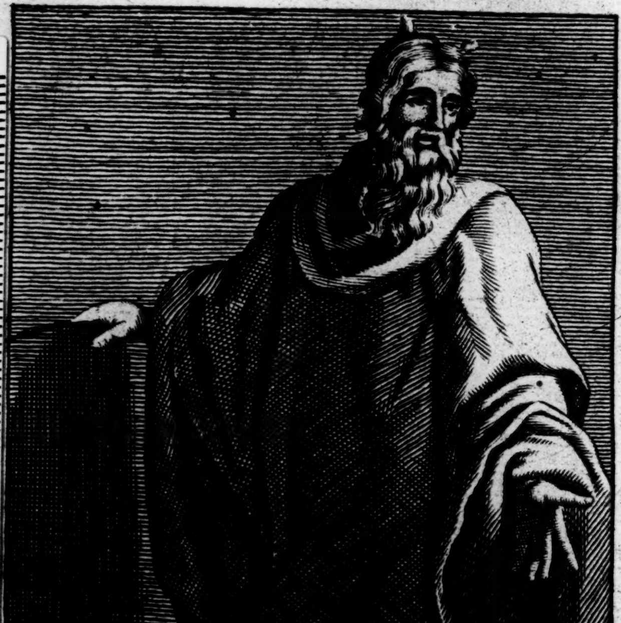

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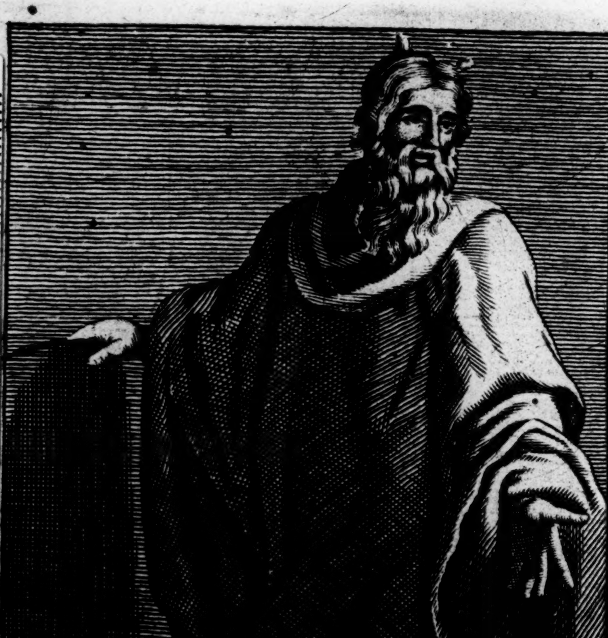

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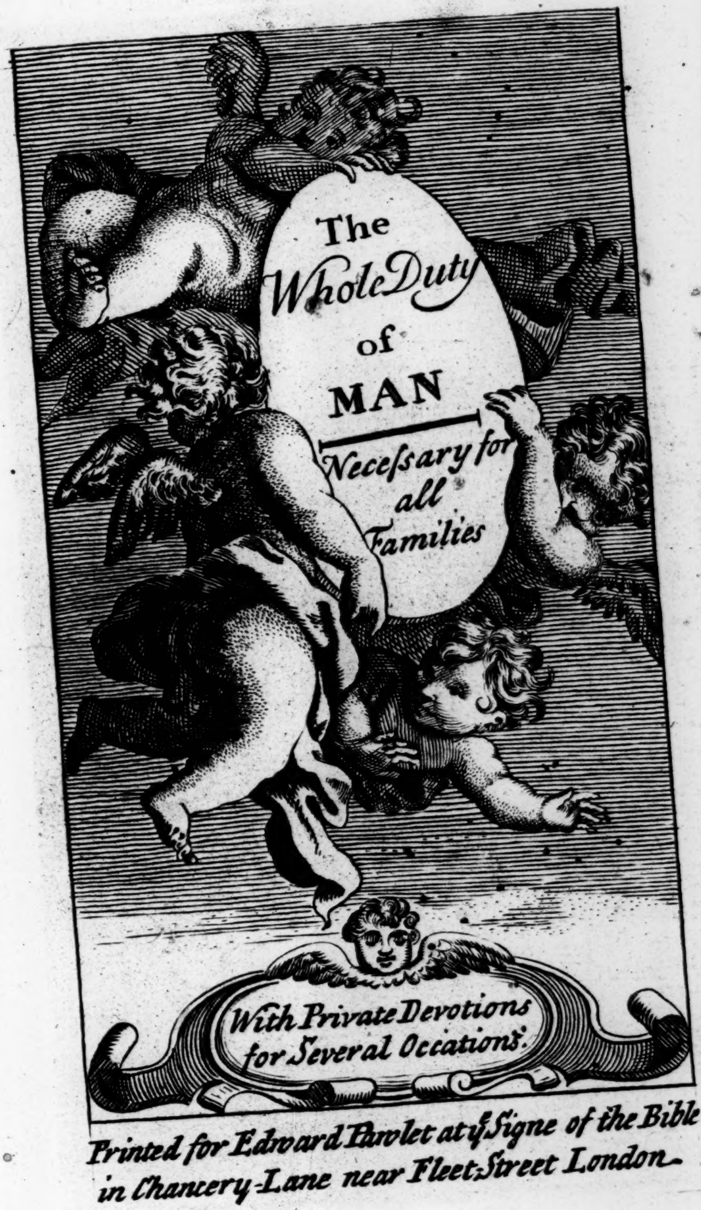
Cath Cocks


The
Whole Duty
of
MAN
Neceſsary for
all
Families
With Private Devotions
for Several Occations:

Printed for Edward Pawlet at ye Signe of the Bible
in Chancery-Lane near Fleet-Street London

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(16), 503, (7) p

THE
Whole Duty
OF
MAN,

Laid down
In a plain and Familiar Way for the
Uſe of All, but eſpecially the
Meaneſt Reader.

Divided into XVII. Chapters;
One whereof being read every Lord's Day,
the Whole may be read over
Thrice in the Year.

Neceſſary for all Families.

WITH
PRIVATE DEVOTIONS
For ſeveral OCCASIONS.

LONDON,
Printed by *R. Norton* for *Edward Pawlet*, at
the Sign of the Bible in *Chancery-Lane*,
near *Fleetſtreet*, 1696.

To the
BOOKSELLER.

SIR,

YOU needed not any interceſſion to recommend this Task to me which brought its Invitations and Reward with it. I very willingly read over all the ſheets, both of the *Diſcourſe*, and the *Devotions* annext, and find great cauſe to bleſs God for both, not diſcerning what is wanting in any part of either, to render it with God's bleſſing, moſt ſufficient, and proper to the great End deſigned, the Spiritual ſupplies and advantages of all thoſe that ſhall be exerciſed therein. The ſubject matter of it, is indeed, what the Title undertakes, *The Whole Duty of Man*, ſet down in all the Branches, with *Thoſe* advantages of brevity and Partitions, to invite and ſupport, and engage the Reader, *That* Condeſcenſion to the meaneſt capacities, but withal, *That* weight of ſpiritual arguments, wherein the beſt Proficients will be glad to be aſſiſted, that it ſeems to me equally fitted for both ſorts of Readers, which ſhall bring with them a ſincere deſire of their own, either preſent or future advantages. The *Devotion-part* in the Concluſion is no way inferior, being a ſeaſonable aid to every Man's Infirmities, and hath extended it ſelf very particularly to all our principal concernments. The *Introduction* hath ſuppl ed the place of a *Preface*, which you ſeem to deſire from me, and leaves me no more to add, but my *Prayers to God*, " That the Author who hath taken care to con- " vey ſo liberal an Alms to the *Corban ſo ſecretly*, " may not miſs to be rewarded *openly*, in the viſible " power, and benefit of this work, on the hearts of " the whole Nation, which was never in more " need of ſuch ſupplies, as are here afforded. That his All-ſufficient Grace will bleſs the ſeed ſown, and give an abundant encreaſe, is the humbleſt requeſt of

Your aſſured Friend,

March 7. 1657.

H. HAMMOND.

A
PREFACE
To the enſuing
TREATISE,
Shewing
The Neceſſity of Caring for the Soul.

Sect. 1. THE *only intent of this enſuing* Treatiſe, *is to be a ſhort and* Plain Direction to the very meaneſt Readers, *to behave themſelves ſo in this world, that they may be happy for ever, in the next. But becauſe 'tis in vain to tell men their Duty, till they be perſwaded of the neceſſity of per-forming it, I ſhall, before I proceed to the* Particulars *required of every Chriſtian, endeavour to win them to the* Practice *of one* general *Duty* preparatory *to all the reſt; and that is the Conſideration and* CARE *of their own* SOULS, *without which they will never think themſelves much concern'd in the other.*

2. MAN, *we know, is made up of two parts, a* BODY *and a* SOUL: *The Body only the husk or ſhell of the Soul, a lump of fleſh, ſubject to many Diſeaſes and pains, while it lives, and at laſt to* Death *it ſelf; and then 'tis ſo far from being valued, that 'tis not to be endured above ground, but laid to rot in the earth. Yet to this viler part of us we perform a great deal of Care; all the labour and toil we are at is to maintain that. But the more precious part, the* Soul, *is little thought of, no care taken how it fares, but as if it were a thing that nothing concern'd us, is left quite neglected, never conſider'd by us.*

3. *This* Careleſneſs *of the* Soul *is the root of all the ſin we commit, and therefore whoſoever intends to ſet upon a Chriſtian*

courſe, muſt in the firſt place amend that. To the doing whereof, there needs no deep learning, or extraordinary parts; the ſimpleſt man living (that is not a natural fool) *hath underſtanding enough for it, if he will but act in this by the ſame* rules *of common* Reaſon, *whereby he proceeds in his worldly buſineſs. I will therefore now briefly ſet down ſome of thoſe* Motives, *which uſe to ſtir up our care of any outward thing, and then apply them to the Soul.*

4. *There be* FOUR *things eſpecially, which uſe to awake our Care; the* firſt *is the* Worth *of the thing, the* ſecond *the* Uſefulneſs *of it to us, when we cannot part with it without great damage and miſchief, the* Third *the great* Danger *of it, and the* Fourth *the* Likelihood *that our care will not be in vain, but that it will preſerve the thing cared for.*

The worth of the Soul.

5. *For the Firſt, we know our care of any worldly thing is anſwerable to the* Worth *of it; what is of greateſt Price, we are moſt watchful to preſerve, and moſt fearful to loſe; no man locks up* dung *in his cheſt, but his money, or what he counts precious, he doth. Now in this reſpect the Soul deſerves more care, than all the things in the World beſides, for 'tis infinitely more worth; firſt, in that it is made after the* Image *of God, it was God that* breathed into man this breath of life, *Gen.* 2. 7. *Now God being of the greateſt Excellency and Worth, the more any thing is like him, the more it is to be valued. But 'tis ſure that no Creature upon the Earth is at all like* God, *but the Soul of man, and therefore nothing ought to have ſo much of our Care.* Secondly, *The* Soul *never* Dies. *We uſe to prize things according to their* Durableneſs: *what is moſt Laſting is moſt Worth. Now the Soul is a thing that will laſt for ever: when Wealth, Beauty, Strength, nay, our very Bodies themſelves fade away, the Soul ſtill continues. Therefore in that reſpect alſo, the Soul is of the greateſt worth; and then what ſtrange madneſs is it for us to neglect them as we do? We can ſpend Days, and Weeks, and Months, and Years, nay, our whole Lives in hunting after a little Wealth of this World, which is of no durance or continuance, and in the mean time let this great durable treaſure, our* Souls, *be ſtollen from us by the* Devil.

The miſery of loſing the Soul.

6. A ſecond Motive to our care of any thing, is the USEFULNES of it to us, or the great Miſchief we ſhall have by the loſs of it. Common reaſon teaches us this in all things of this life. If our Hairs fall, we do not much regard, becauſe we can be well enough without them: But if we are in danger to loſe our Eyes or Limbs, we think all the care we can take, little enough to prevent it, becauſe we know it will be a great miſery. But certainly there is no Miſery to be compared to that Miſery that follows the Loſs of the Soul. 'Tis true, we cannot loſe our Souls, in one ſence, that is, ſo loſe them, that they ſhall ceaſe to Be; but we may loſe them in another, that we ſhould wiſh to loſe them even in that; that is, We may loſe that happy eſtate, to which they were created, and plunge them into the extremeſt miſery. In a word, we may loſe them in Hell, whence there is no fetching them back, and ſo they are loſt for ever. Nay, in this conſideration our very bodies are concerned, thoſe Darlings of ours, for which all our care is laid out; for they muſt certainly after Death be Raiſed again, and be joyned again to the Soul, and take part with it in whatever ſtate; if then our Care for the body take up all our Time and Thoughts, and leave us none to beſtow on the poor Soul, it is ſure the Soul will for want of that Care be made for ever Miſerable. But it is as ſure, That that very Body muſt be ſo too. And therefore if you have any true kindneſs to your Body, ſhew it by taking Care for your Souls. Think with your ſelves, how you will be able to endure Everlaſting Burnings. If a ſmall ſpark of fire, lighting on the leaſt part of the body, be ſo intolerable, what will it be to have the Whole caſt into the hotteſt flames? And that not for ſome few hours or days, but for ever? So that when you have ſpent many Thouſands of years in that unſpeakable Torment, you ſhall be no nearer coming out of it, than you were the Firſt day you went in: think of this, I ſay, and think this withal, that this will certainly be the end of Neglecting the Soul, and therefore afford it ſome Care, if it be but in pity to the Body, that muſt bear a part in its Miſeries.

The danger the Soul is in.

7. *The* Third Motive *to the Care of any thing, is its being in* DANGER; *now a thing may be in danger two ways: firſt, by* Enemies *from without: This is the Caſe of the* Sheep, *which is ſtill in danger of being devoured by* Wolves; *and we know that makes the Shepherd ſo much the more watchful over it. Thus it is with the Soul, which is in a great deal of danger, in reſpect of its* enemies: *thoſe we know are the* World, *the* Fleſh, *and the* Devil; *which are all ſuch noted enemies to it, that the very firſt Act we do in behalf of our* Souls, *is to Vow a continual war againſt them. This we all do in our* Baptiſm; *and whoever makes any truce with any of them, is falſe not only to his Soul, but to his* Vow *alſo; becomes a forſworn creature: A Conſideration well worthy our laying to heart. But that we may the better underſtand, what Danger the Soul is in, let us a little conſider the* quality *of theſe enemies.*

8. *In a war, you know, there are divers things that make an Enemy terrible: The firſt is* Subtilty *and Cunning, by which alone many victories have been won; and in this reſpect the* Devil *is a dangerous adverſary; he long ſince gave ſufficient proof of his* Subtilty, *in beguiling our firſt Parents, who yet were much wiſer than we are; and therefore no wonder if he deceive and cheat us.* Secondly, *The* Watchfulneſs *and* Diligence *of an enemy makes him the more to be Feared; and here the* Devil *exceeds: it is his trade and buſineſs to deſtroy us, and he is no loiterer at it,* he goes up and down ſeeking whom he may devour, 1 Pet. 5. 8. *He watches all Opportunities of Advantage againſt us, with ſuch diligence, that he will be ſure never to let any ſlip him.* Thirdly, an Enemy *near us is more to be feared than one at a* Diſtance: *for if he be far off, we may have time to arm, and prepare our ſelves againſt him, but if he be near, he may ſteal on us unawares. And of this ſort is the* fleſh, *it is an Enemy, at our Doors, ſhall I ſay? Nay in our Boſoms; it is always near us, to take occaſion of doing us miſchiefs.* Fourthly, *The* Baſer *and* Falſer *an* Enemy *is, the more dangerous. He that hides his malice under the ſhew of Friendſhip, will be able to do a great deal the more hurt. And this again is the fleſh, which like* Joab *to* Abner, 2 Sam. 3. 27. *pretends to ſpeak*

peaceably *to us*, but wounds to death; *'tis forward to purvey for Pleaſures and Delights for us, and ſo ſeems very kind, but it has a* hook *under that* bait, *and if we bite at it we are loſt.* Fifthly, *The Number of* Enemies *makes them more Terrible*; *and the* World *is a vaſt Army againſt us: There is no ſtate or condition in it, nay, ſcarce a creature which doth not at ſome time or other fight againſt the Soul: The* Honours *of the world ſeek to wound us by* pride, *the* Wealth *by* Covetouſneſs, *the* Proſperity *of it tempts us to forget* God, *the* Adverſities *to* murmur *at him. Our very* Table becomes a ſnare *to us, our meat draws us to* Gluttony, *our drink to* Drunkenneſs, *our* Company, *nay, our neareſt* Friends *often bear a part in this War againſt us, whilſt either by their example, or perſwaſions they entice us to ſin.*

9. *Conſider all this, and then tell me, whether a Soul thus beſet hath leiſure to* ſleep: *even* Dalilah *could tell* Sampſon, *it was time to* awake *when the* Philiſtines were upon him. *And* **CHRIST** *tells us,* If the good man of the houſe had known in what hour the Thief would come, he would have watched, and not have ſuffered his houſe to be broken up, *Matt.* 24.43. *But we live in the midſt of thieves, and therefore muſt look for them every hour, and yet who is there among us, that hath that common providence for this precious part of him, his Soul, which he hath for his houſe, or indeed the meaneſt thing that belongs to him? I fear our Souls may ſay ſo to us, as Chriſt to his Diſciples,* Matt. 26.40. What? could ye not watch with me one hour? *For I doubt it would poſe many of us to tell when we beſtowed one Hour on them, though we know them to be continually beſet with moſt dangerous Enemies. And then, alas! What is like to be the caſe of theſe poor Souls, when their Adverſaries beſtow ſo much Care and diligence to deſtroy them, and we will afford none to preſerve them? Surely the ſame as of a Beſieged Town, where no Watch or Guard is kept, which is certain to fall a prey to the Enemy.* Conſider this ye that forget God, *nay, ye that forget your ſelves, leſt* he pluck you away, and there be none to deliver you, *Pſal.* 50.22.

10. *But I told you there was a* Second *way, whereby a thing may be in Danger, and that is from ſome Diſorder or Diſtemper*

within it ſelf. This is often the caſe of our Bodies, *they are not only lyable to outward Violence, but they are within themſelves Sick and Diſeaſed. And then we can be ſenſible enough that they are in danger, and need not to be taught to ſeek out for means to recover them. But this is alſo the caſe of the* Soul, *we reckon thoſe parts of the Body* diſeaſed, *that do not rightly perform their* office; *we account it a ſick palate that taſtes not aright, a ſick ſtomach that digeſts not. And thus it is with the* Soul *when its parts do not rightly perform their* Offices.

11. *The parts of the Soul are eſpecially theſe three: The* UNDERSTANDING, *the* WILL, *and the* AFFECTIONS. *And that theſe are diſordered, there needs little proof; let any man look ſeriouſly into his own Heart, and conſider how little it is he knows of ſpiritual things, and then tell me whether his* Underſtanding *be not dark? How much apter is he to* Will evil *than* good, *and then tell me whether his* Will *be not* Crooked? *And how ſtrong* Deſires *he hath after the pleaſures of ſin, and what* cold *and* faint *ones towards God and goodneſs, and then tell me whether his* Affections *be not* diſordered, *and rebellious even againſt the voice of his own reaſon within him? Now as in bodily diſeaſes, the firſt ſtep to the cure is to know the cauſe of the ſickneſs; ſo likewiſe here it is very neceſſary for us to know how the* Soul *firſt fell into this* Diſeaſed condition, *and that I ſhall now briefly tell you.*

The firſt Covenant.

12. GOD *created the firſt Man* Adam *without* Sin, *and indued his* Soul *with the full knowledge of his* Duty; *and with ſuch a ſtrength, that he might, if he would, perform all that was required of him. Having thus created him, he makes a* COVENANT *or agreement with him to this purpoſe, that if he* continued *in* Obedience *to* God *without committing Sin; then firſt, That* Strength *of* Soul, *which he then had, ſhould ſtill be continued to him; and* ſecondly, *That he ſhould never die, but be taken up into* Heaven, *there to be happy for ever. But on the other ſide, if he committed Sin and diſobeyed God, then both he and all his Children after him ſhould loſe that Knowledge and that* perfect Strength, *which enabled him to do all that God required of him:*

And, Secondly, *Should be ſubject to* death, *and not only ſo, but to Eternal Damnation in Hell.*

13. *This was the* Agreement *made with* Adam *and all* Mankind *in him (which we uſually call the* FIRST COVENANT*) upon which God gave* Adam *a particular* commandment, *which was no more but this: that he ſhould not eat of* one *only* Tree *of that* Garden *wherein he had placed him. But he by the perſwaſions of the Devil eats of that Tree, diſobeys God, and ſo brings that curſe upon himſelf, and all his poſterity. And ſo by that one* Sin *of his, he loſt both the full* knowledge *of his Duty, and the* Power *of* performing *it. And we being born after his* Image, *did ſo likewiſe, and ſo are become both* ignorant *in diſcerning what we ought to Do, and* Weak *and unable to the doing of it, having a backwardneſs to all* good, *and an aptneſs, and readineſs to all* evil; *like a ſick* ſtomach, *which loaths all wholeſom food, and longs after ſuch traſh as may nouriſh the diſeaſe.*

14. *And now you ſee where we got this ſickneſs of Soul, and likewiſe that it is like to prove a deadly one, and therefore I preſume I need ſay no more, to aſſure you our Souls are in danger. It is more likely you will from this deſcription think them hopeleſs. But that you may not from that conceit excuſe your Neglect of them, I ſhall haſten to ſhew you the contrary, by proceeding to the* fourth *Motive of Care.*

15. *That* Fourth Motive *is the* likelihood, *that our* CARE *will not be in* VAIN, *but that it will be a means to preſerve the thing cared for; where this is wanting, it diſheartens our care. A Phyſician leaves his* Patient *when he ſees him paſt* Hope, *as knowing it is then in vain to give him any thing: but on the contrary when he ſees hope of recovery, he plies him with Medicines. Now in this very reſpect we have a great deal of reaſon to take care of our Souls, for they are not ſo far gone, but they may be recovered, nay, it is certain they will, if we do our parts towards it.*

That our Care will not be in vain.

16. *For though by that ſin of* Adam *all-Mankind were under the ſentence of eternal condemnation, yet it pleaſed God ſo far to*

pity our miſery, as to give us his Son, and in him to make a new Covenant with us, after we had broken the firſt.

The ſecond Covenant.

17. *This* SECOND COVENANT *was made with* Adam *and us in him, preſently after his Fall, and is briefly contained in thoſe words,* Gen.3. 15. *Where God* declares, that THE SEED OF THE WOMAN SHALL BREAK THE SERPENT's HEAD; *and this was made up as the firſt was, of ſome mercies to be afforded by God, and ſome duties to be performed by us.*

18. *God therein promiſes to ſend his only* Son, *who is* God equal *with himſelf, to earth, to become* man like unto us in all things, ſin only excepted, *and he to do for us theſe ſeveral things.*

19. Firſt, *To make* known *to us the* whole Will *of his* Father; *in the performance whereof we ſhall be ſure to be accepted and rewarded by him. And this was one great part of his buſineſs, which he performed in thoſe many Sermons and Precepts we find ſet down in the* Goſpel. *And herein he is our* PROPHET, *it being the work of a* Prophet *of old not only to* foretel, *but to* Teach. *Our duty in this particular is to hearken diligently to him, to be moſt ready and deſirous to learn that Will of God which he came from Heaven to reveal to us.*

20. *The* Second *thing He was to do for us, was to* Satisfie God *for our* Sins, *not only that one of* Adam, *but all the Sins of all Mankind that truly repent and amend, and by this means to obtain for us Forgiveneſs of Sins, the Favour of God, and ſo to redeem us from Hell and eternal damnation, which was the puniſhment due to our ſin. All this He did for us by his death. He offered up himſelf a Sacrifice for the* Sins of all thoſe *who heartily bewail, and forſake them. And in this He is our* PRIEST, *it being the* Prieſt's *Office to* Offer Sacrifice for the ſins of the People. *Our duty in this particular is firſt, truly and heartily to Repent us of, and forſake our ſins, without which they will never be forgiven us, though Chriſt have died.* Secondly, *ſtedfaſtly to* Believe, *that if we do that, we ſhall have the benefits of that* Sacrifice *of his; all our ſins, how many and great ſoever, ſhall be forgiven us, and we ſaved from thoſe eternal puniſhments which were due unto us for them.* Another *part of the* PRIEST's

Office *was* Bleſſing *and* Praying *for the People; and this alſo Chriſt performs to us. It was his ſpecial Commiſſion from his Father to Bleſs us, as S.* Peter *tells us,* Acts 3. 26. God ſent his Son Jeſus to bleſs you; *and the following words ſhew wherein that bleſſing conſiſts, in* turning away every one of you from his iniquity: *thoſe means which he has uſed for the turning us from our Sins, are to be reckoned of all other the greateſt Bleſſings; and for the other part, that of* Praying, *that he not only performed on earth, but continues ſtill to do it in Heaven,* He ſits on the right hand of God, and makes requeſt for us, *Rom.* 8. 34. *Our duty herein is, not to reſiſt this unſpeakable bleſſing of his, but to be willing to be thus bleſt in the being* turned from our ſins, *and not to make void and fruitleſs all his* Prayers *and* Interceſſions *for us, which will never prevail for us, whileſt we continue in them.*

21. *The* third *thing, that* Chriſt *was to do for us, was to* Enable *us, or give us* Strength *to do what God requires of us. This he doth,* firſt, *by taking off from the hardneſs of the Law given to* Adam, *which was, never to commit the leaſt ſin, upon pain of damnation, and requiring of us only an* honeſt *and* hearty endeavour *to do what we are able, and where we fail, accepting of* Sincere Repentance. Secondly, *By ſending his* Holy Spirit into our hearts *to govern and rule us, to give us ſtrength to overcome Temptations to Sin, and to do all that He now under the Goſpel requires of us. And in this he is our* **KING**, *it being the office of a* King *to govern and rule, and to ſubdue enemies. Our duty in this particular is to give up our ſelves obedient ſubjects of his, to be governed and ruled by him, to obey all his Laws, not to take part with any Rebel, that is, not to cheriſh any one ſin, but diligently to Pray for his* Grace *to enable us to ſubdue all, and then carefully to make uſe of it to that purpoſe.*

22. Laſtly, *He has purchaſed for all that faithfully* obey *him, an* Eternal Glorious *inheritance, the* Kingdom *of* Heaven, *whither he is gone before to take poſſeſſion for us. Our duty herein is to be exceeding careful, that we forfeit not our parts in it, which we ſhall certainly do, if we continue impenitent in any ſin.*

ſin. Secondly, *Not to faſten our* Affections *on this world, but to raiſe them according to the precept of the Apoſtle, Col.* 3. 2. Set your affections on things above, and not on things on the earth; *continually longing to come to the poſſeſſion of that bleſſed Inheritance of ours, in compariſon whereof all things here below ſhould ſeem vile and mean to us.*

23. *This is the Sum of that* **SECOND COVENANT** *we are now under, wherein you ſee what* Chriſt *hath done, how he Executes thoſe* Three Great Offices *of* **KING, PRIEST** *and* **PROPHET**: *as alſo what is required of us, without our faithful Performance of which, all that he hath done, ſhall never ſtand us in any ſtead; for he will never be a* Prieſt *to ſave any, who take him not as well for their* Prophet *to* Teach, *and their* King *to* Rule *them; nay, if we neglect our part of this* Covenant, *our condition will be yet worſe, than if it had never been made; for we ſhall then be to Anſwer, not for the breach of Law only, as in the* firſt, *but for the abuſe of mercy, which is of all ſins the moſt provoking. On the other ſide, if we faithfully perform it, that is, ſet our ſelves heartily to the obeying of every Precept of Chriſt, not going on wilfully in any one ſin, but bewailing and forſaking whatever we have formerly been guilty of, it is then moſt certain, that all the forementioned benefits of Chriſt belong to us.*

24. *And now you ſee how little Reaſon you have, to caſt off the* **CARE** *of your* **SOULS**, *upon a conceit they are paſt cure, for that it is plain they are not; Nay certainly they are in that very condition, which of all others makes them fitteſt for our care. If they had not been thus* **REDEEMED** *by* **CHRIST**, *they had been then ſo hopeleſs, that care would have been in vain; on the other ſide, if his Redemption had been ſuch that* all *men ſhould be ſaved by it, though they live as they liſt, we ſhould have thought it needleſs to take care for them, becauſe they were ſafe without it. But it hath pleaſed* God *ſo to order it, that our care muſt be the* means, *by which they muſt receive the good even of all that* Chriſt *hath done for them.*

25. *And now if after all that* God *hath done to ſave theſe* Souls *of ours, we will not beſtow a little* Care *on them our ſelves,*

we very well deſerve to periſh. If a Phyſician *ſhould undertake a Patient that were in ſome deſperate diſeaſe, and by his skill bring him ſo far out of it, that he were ſure to recover, if he would but take care of himſelf, and obſerve thoſe* rules *the Phyſician ſet him, would you not think that man weary of his life, that* would refuſe to do that? *So certainly that man is* weary *of his* Soul, *wilfully caſts it away, that will not conſent to thoſe eaſie conditions, by which he may ſave it.*

26. *You ſee how great* kindneſs *God hath to theſe Souls of ours, the whole* **TRINITY**, Father, Son, *and* **HOLY** Ghoſt *have all done their parts for them. The* **FATHER** *gave his only Son; the* **SON** *gave Himſelf, left his Glory, and endured the bitter death of the* Croſs, *meerly to keep our* Souls *from periſhing. The* **HOLY GHOST** *is become as it were our Attendant, waits upon us with continual offers of his Grace, to enable us to do that which may preſerve them; nay, he is ſo deſirous we ſhould accept thoſe Offers of his, that he is ſaid to be* grieved *when we refuſe them,* Epheſ. 4. 30. *Now what greater diſgrace and affront can we put upon God, than to deſpiſe what he thus values? That thoſe Souls of ours, which Chriſt thought worthy every drop of his* bloud, *we ſhould not think worth any part of our* Care? *We uſe in things of the World, to rate them according to the opinion of thoſe who are beſt skilled in them: now certainly* God *who made our* Souls, *beſt knows the* worth *of them, and ſince he prizes them ſo high, let us (if it be but in reverence to him) be aſhamed to neglect them. Eſpecially now that they are in ſo hopeful a condition, that nothing but our own careleſneſs can poſſibly deſtroy them.*

27. *I have now briefly gone over thoſe* Four Motives *of Care I at firſt propoſed, which are each of them ſuch as never miſſes to ſtir it up towards the things of this World; and I have alſo ſhewed you how much more Reaſonable, nay, Neceſſary it is they ſhould do the like for the* Soul. *And now what can I ſay more, but conclude in the words of* Iſaiah 46. 8. Remember this, and ſhew your ſelves men. *That is, deal with your* Soul *as your* Reaſon *teaches you to do with all other things that concern you. And ſure, this common* Juſtice *binds you to; for the Soul is*

that which furniſhes you with that Reaſon, *which you exerciſe in all your worldly buſineſs; and ſhall the Soul it ſelf receive no* Benefit *from that* Reaſon *which it affords you? This is, as if a* Maſter *of a* Family, *who provides food for his ſervants, ſhould by them be kept from Eating any himſelf, and ſo remain the only ſtarved creature in his houſe.*

28. *And as Juſtice ties you to this, ſo* Mercy *doth likewiſe; you know the poor Soul will fall into endleſs and unſpeakable Miſeries, if you continue to neglect it, and then it will be too late to conſider it. The laſt Refuge you can hope for is* God's mercy, *but that you have deſpiſed and abuſed. And with what face can you in your greateſt need beg for* his *mercy to your* Souls, *when you would not afford them your* own? *No not that common* Charity *of conſidering them, of beſtowing a few of thoſe idle* Hours, *you know not (ſcarce) how to paſs away, upon them.*

29. *Lay this to your hearts, and as ever you hope for* God's pity, *when you moſt want it, be ſure in time to* pity *your ſelves, by taking that due care of your* Precious Souls *which belongs to them.*

30. *If what hath been ſaid, have perſwaded you to this ſo* neceſſary *a* Duty, *my next work will be to tell you how this* Care *muſt be employed; and that, in a word, is in the doing of all thoſe things which tend to the making the Soul happy, which is the end of our* Care, *and what thoſe are, I come now to ſhew you.*

For more particular Concernments,
See
The Cauſes of the Decay of Chriſtian Piety,
AND
The Gentleman's Calling.
Both written by the Author of this Book.

The WHOLE DUTY of MAN, **being put into ſignificant Latine for the uſe of Schools, is now Printed and Publiſhed.**

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SUNDAY I.

Of the Duty *of* Man *by the Light of Nature, by the Light of Scripture: the three great branches of Man's Duty, to God, our Selves, our Neighbour: our Duty to God*; *of* Faith, *the Promiſes, of Hope, of Love, of Fear, of Truſt.*

THE Benefits purchaſed for us by *Chriſt*, are ſuch as will undoubtedly make the Soul Happy; for Eternal Happineſs it ſelf is one of them: but becauſe theſe Benefits belong not to us till we perform the Condition required of us, whoever deſires the happineſs of his Soul, muſt ſet himſelf to the performing of that Condition. What that is, I have already mentioned in the general, *That it is the hearty honeſt endeavour of obeying the whole will of God.* But then that will of God containing under it many particulars, it is neceſſary we ſhould alſo know what thoſe are: that is, what are the ſeveral things, that God now requires of us, our performance whereof will bring us to everlaſting happineſs, and the neglect to endleſs miſery.

Sunday I. *Of the light of Nature.*

2. Of theſe things there are ſome which God hath ſo ſtamped upon our Souls, that we Naturally know them; that is, we ſhould have known them to be our Duty, though we had never been told ſo by the Scripture. That this is ſo, we may ſee by thoſe Heathens, who having never heard of either Old or New Teſtament, do yet acknowledge themſelves bound to ſome general Duties, as to Worſhip God, to be Juſt, to honour their Parents and the like: and as S. *Paul*, ſaith, *Rom.* 2. 15. *Their Conſciences do in thoſe things accuſe or excuſe them*; that is, tell them, whether they have done what they ſhould in thoſe particulars or no.

3. Now though Chriſt hath brought greater light into the world, yet he never meant by it to put out any of that Natural light, which God hath ſet up in our Souls: Therefore let me here, by the way, adviſe you not to walk contrary even to this leſſer light. I mean not to venture on any of thoſe Acts, which meer Natural Conſcience will tell you are ſins.

4. It is juſt matter of ſadneſs to any Chriſtian heart, to ſee ſome in theſe days, who profeſs much of Religion, and yet live in ſuch ſins, as a meer Heathen would abhor; men that pretending to higher degrees of light, and holineſs, than there brethren do, yet practiſe contrary to all the Rules of common honeſty, and make it part of their Chriſtian

liberty ſo to do; of whoſe ſeducement it concerns all that love their Souls to beware: and for that purpoſe let this be laid as a Foundation, *That that Religion or Opinion cannot be of God, which allows men in any wickedneſs.*

5. But though we muſt not put out this light which God hath thus put into our ſouls, yet this is not the only way whereby God hath revealed his will; and therefore we are not to reſt here, but proceed to the knowledge of thoſe other things which God hath by other means revealed.

The light of Scriptures.

6. The way for us to come to know them is by the Scriptures, wherein are ſet down thoſe ſeveral commands of God which he hath given to be the Rule of our Duty.

7. Of thoſe ſome were given before Chriſt came into the world, ſuch are thoſe precepts we find ſcattered throughout the Old Teſtament, but eſpecially contained in the Ten Commandments, and that excellent Book of *Deuteronomy*; others were given by Chriſt, who added much, both to the Law implanted in us by Nature, and that of the Old Teſtament; and thoſe you ſhall find in the New Teſtament, in the ſeveral precepts given by him and his Apoſtles, but eſpecially in that Divine Sermon on the Mount, ſet down in the fifth, ſixth and ſeventh Chapters of S. *Matthew's* Goſpel.

8. All theſe ſhould be ſeverally ſpoken to, but becauſe that would make the diſcourſe

very long, and ſo leſs fit for the meaner ſort of men, for whoſe uſe alone it is intended, I chuſe to proceed in another manner; by ſumming up all theſe together, and ſo as plainly as I can, to lay down what is now the duty of every Chriſtian.

The three great branches of man's Duty.

9. This I find briefly contained in the words of the Apoſtle, *Tit.* 2. 12. *That we ſhould live ſoberly, righteouſly, and godly in this preſent world*; where the word, *Soberly,* contains our *duty* to our *Selves*; *Righteouſly,* our duty to our *Neighbour*; and *Godly,* our *duty* to *God.* Theſe therefore ſhall be the Heads of my Diſcourſe, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to *God,* that being the beſt ground-work whereon to build both the other.

Duty to God.

10. There are many parts of our DUTY to GOD; the two chief are theſe: Firſt, to acknowledge him to be God; Secondly, to have no other. Under theſe are contained all thoſe particulars, which make up our whole duty to God, which ſhall be ſhewed in their order.

Acknowledging him to be God.

11. To acknowledge him to be God, is to believe him to be an infinite glorious Spirit, that was from everlaſting, without beginning, and ſhall be to everlaſting, without end. That he is our Creator, Redeemer, Sanctifier, Father, Son, and Holy Ghoſt, one God, bleſſed for ever. That he is ſubject to no alteration,

teration, but is unchangeable; that he is no bodily ſubſtance, ſuch as our eyes may behold, but ſpiritual and inviſible, whom *no man hath ſeen or can ſee*, as the Apoſtle tells us, 1 *Tim.* 6. 16. That he is infinitely Great and Excellent, beyond all that our wit or conceit can imagine; that he hath received his being from none, and gives being to all things.

12. All this we are to believe of him in regard of his Eſſence and Being: But beſides this, he is ſet forth to us in the *Scripture* by ſeveral *Excellencies*, as that he is of Infinite Goodneſs and Mercy, Truth, Juſtice, Wiſdom, Power, All-ſufficiency, Majeſty; that he diſpoſes and governs all things by his Providence; that he knows all things and is preſent in all places; theſe are by Divines called the Attributes of God, and all theſe we muſt undoubtingly acknowledge, that is, we muſt firmly believe all theſe Divine Excellencies to be in God, and that in the greateſt degree; and ſo that they can never ceaſe to be in him, he can never be other than *infinitely Good, Merciful, True*, &c.

13. But the acknowledging him for our God ſignifies yet more than this; it means that we ſhould perform to him all thoſe ſeveral parts of Duty which belong from a Creature to his God: what thoſe are I am now to tell you.

Sunday I.

Faith.

14. The firſt is FAITH, or belief, not only that forementioned of his Eſſence and Attributes, but of his Word, the believing moſt firmly, that all that he ſaith is perfectly true. This neceſſarily ariſes from that Attribute, his Truth, it being natural for us to believe whatſoever is ſaid of one of whoſe truth we are confident. Now the holy Scriptures being the word of God, we are therefore to conclude, that all that is contained in them is moſt true.

Of his Affirmations.

15. The things contained in them are of theſe four ſorts: Firſt, Affirmations, ſuch are all the ſtories of the Bible, when it is ſaid ſuch and ſuch things came ſo and ſo to paſs; Chriſt was born of a Virgin, was laid in a Manger, *&c.* And ſuch alſo are many points of Doctrine, as that there are three Perſons in the *Godhead*, that *Chriſt* is the *Son of God*, and the like. And things of this ſort thus delivered in Scripture we are to believe moſt true. And not only ſo, but becauſe they are all written for our inſtruction, we are to conſider them for that purpoſe, that is, by them to lay that Foundation of Chriſtian knowledge, on which we may build a Chriſtian life.

Commands.

16. The ſecond ſort of things contained in the Scripture, are the *Commands*, that is, the ſeveral things enjoyned us by God to perform; theſe we are to believe to come from him, and to be moſt juſt and fit for him to

command: but then this belief muſt bring forth obedience, that what we believe thus fit to be done, be indeed done by us; otherwiſe our belief that they come from him ſerves but to make us more inexcuſable.

Threatnings.

17. Thirdly, The Scripture contains threatnings; many Texts there are which threaten to them that go on in their ſins, the wrath of God, and under that are contained all the puniſhments and miſeries of this life, both ſpiritual and temporal, and everlaſting deſtruction in the life to come. Now we are moſt ſtedfaſtly to believe, that theſe are God's threats, and that they will certainly be performed to every impenitent ſinner. But then the uſe we are to make of this belief is to keep from thoſe ſins to which this deſtruction is threatned; otherwiſe our belief adds to our guilt, that will wilfully go on in ſpight of thoſe threatnings.

Promiſes.

18. Fourthly, The Scripture contains Promiſes, and thoſe both to our Bodies and our Souls; for our bodies there are many promiſes that God will provide for them what he ſees neceſſary, I will name only one, *Matt.6.33. Seek ye firſt the Kingdom of God and his righteouſneſs, and all theſe things,* that is, all outward neceſſaries, *ſhall be added unto you:* but here it is to be obſerved, that we muſt *firſt ſeek the kingdom of God and his righteouſneſs,* that is, make it our firſt and greateſt care to ſerve and obey him, before this pro-

miſe even of temporal good things belong to us. To the Soul there are many and high promiſes, as firſt, that of preſent eaſe and refreſhment, which we find, *Matth.* 11. 29. *Take my yoke upon you, and learn of me, and ye ſhall find reſt to your Souls:* but here it is apparent, that before this reſt belongs to us, we muſt have *taken on us Chriſt's yoke,* become his Servants and Diſciples. Finally, there are promiſes to the Soul even of all the benefits of Chriſt; but yet thoſe only to ſuch as perform the Condition required; that is, Pardon of ſins to thoſe that repent of them, Increaſe of Grace to thoſe that diligently make uſe of what they have already, and humbly pray for more; and Eternal Salvation to thoſe that continue to their lives end in hearty obedience to his Commands.

19. This Belief of the Promiſes muſt therefore ſtir us up to perform the Condition, and till it do ſo, we can in no reaſon expect any good by them: and for us to look for the benefit of them on other terms, is the ſame mad preſumption that it would be in a ſervant to challenge his Maſter to give him a reward for having done nothing of his work, to which alone the reward was promiſed; you can eaſily reſolve what anſwer were to be given to ſuch a ſervant, and the ſame we are to expect from God in this caſe. Nay further, it is ſure God hath given theſe promiſes to no other end, but to invite us to holi-

neſs of life; yea, he gave his Son, in whom all his promiſes are as it were ſumm'd up, for this end. We uſually look ſo much at Chriſt's coming to ſatisfie for us, that we forget this other part of his errand. But there is nothing ſurer, than that the main purpoſe of his coming into the world was to plant good life among men. Sunday I.

20. This is ſo often repeated in Scripture, that no man that conſiders and believes what he reads can doubt of it. Chriſt himſelf tells us, *Matth.* 9. 13. *He came to call ſinners to repentance.* And S. *Peter*, *Acts* 3. 26. tells us *That God ſent his Son Jeſus to bleſs us, in turning every one of us from our iniquities*; for it ſeems the *turning us from our iniquities* was the greateſt ſpecial Bleſſing which God intended us in Chriſt.

21. Nay, we are taught by S. *Paul*, that this was the end of his very death alſo, *Tit.* 2. 14. *Who gave himſelf for our ſins, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people, zealous of good works.* And again, *Gal.* 1. 4. *Who gave himſelf for us that he might deliver us from this preſent evil world*, that is, from the ſins and ill cuſtoms of the world. Divers other Texts there are to this purpoſe; but theſe I ſuppoſe ſufficient to aſſure any man of this one great truth, That all that Chriſt hath done for us was directed to this end, the bringing us to live Chriſtianly; or in the words of

S. Paul, *To teach us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world.*

22. Now we know Chriſt is the foundation of all the promiſes; *in him all the promiſes of God are yea, and Amen,* 2 *Cor.* 1. 20. And therefore if God gave Chriſt to this end, certainly the Promiſes are to the ſame alſo. And then how great an abuſe of them is it to make them ſerve for purpoſes quite contrary to what they were intended? *viz.* to the incouraging us in ſins, which they will certainly do, if we perſwade our ſelves they belong to us, how wickedly ſoever we live. The Apoſtle teaches us another uſe of them, 2 *Cor.* 7. 1. *Having therefore theſe promiſes, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.* When we do thus, we may juſtly apply the promiſes to our ſelves, and with comfort expect our parts in them. But till then, though theſe promiſes be of certain truth, yet we can reap no benefit from them, becauſe we are not the perſons to whom they are made, that is, we perform not the condition required to give us right to them.

23. This is the Faith or belief required of us towards the things God hath revealed to us in the Scripture, to wit, ſuch as may anſwer the end for which they were ſo revealed, that is, the bringing us to good lives; the bare believing the truth of them, without

this, is no more than the Devils do, as S. *James* tells us, *Chap.* 2. 19. Only they are not ſo unreaſonable as ſome of us are, for they will tremble, as knowing well this Faith will never do them any good. But many of us go on confidently, and doubt not the ſufficiency of our Faith, though we have not the leaſt fruit of obedience to approve it by; let ſuch hear S. *James's* judgment in the point, *Chap.* 2. 26. *As the body without the ſpirit is dead, ſo Faith if it have not works is dead alſo.*

24. A ſecond duty to God is HOPE, that is, a comfortable expectation of theſe good things he hath promiſed. But this, as I told you before of Faith, muſt be ſuch as agrees to the nature of the promiſes, which being ſuch as requires a condition on our part, we can hope no further than we make that good; or if we do, we are ſo far from performing by it this duty of Hope, that we commit the great ſin of Preſumption, which is nothing elſe but hoping where God hath given us no ground to hope: this every man doth, that hopes for pardon of ſins and eternal life, without that repentance and obedience to which alone they are promiſed; the true hope is that which purifies us, S. *John* ſaith, 1 Ep. 3. 3. *Every man that hath this hope in him purifieth himſelf, even as he is pure*; that is, it makes him leave his ſins, and earneſtly endeavour to be holy as Chriſt is, and that which doth not ſo, how confident ſoever it be

Hope.

Preſumption.

be, may well be concluded to be but that hope of the Hypocrite, which *Job* aſſures us ſhall periſh.

Deſpair. 25. But there is another way of tranſgreſſing this Duty, beſides that of Preſumption, and that is by Deſperation, by which I mean not that which is ordinarily ſo called, *viz.* the deſpairing of mercy, ſo long as we continue in our ſins, for that is but juſt for us to do: but I mean ſuch a deſperation as makes us give over endeavour, that is, when a man that ſees he is not at the preſent ſuch a one as the promiſes belong to, concludes, he can never become ſuch, and therefore neglects all duty, and goes on in his ſins. This is indeed the ſinful deſperation, and that which if it be continued in, muſt end in deſtruction.

18. Now the work of hope is to prevent this, by ſetting before us the generality of the promiſes, that they belong to all that will but perform the condition. And therefore though a man have not hitherto performed it, and ſo hath yet no right to them, yet hope will tell him, that that right may yet be gained, if he will now ſet heartily about it. It is therefore ſtrange folly in any man, be he never ſo ſinful, to give up himſelf for loſt, when if he will but change his courſe, he ſhall be as certain to partake of the promiſes of mercy, as if he had never gone on in thoſe former ſins.

27. This Chriſt ſhews us in the Parable of the Prodigal, *Luke* 15. where we ſee that Son, which had run away from his Father, and had conſumed the portion given him, in riotous living, was yet upon his return and repentance uſed with as much kindneſs by the Father, as he that had never offended, nay with higher and more paſſionate expreſſions of love. The intent of which Parable was only to ſhew us how graciouſly our heavenly Father will receive us, how great ſoever our former ſins have been, if we ſhall return to him with true ſorrow for what is paſt, and ſincere odedience for the time to come: nay ſo acceptable a thing is it to God, to have any ſinner return from the error of his ways, that there is a kind of triumph in heaven for it, *There is joy in the preſence of the Angels of God, over one ſinner that repenteth, Luke* 15. 10. And now who would not rather chuſe by a timely repentance, to bring joy to Heaven, to God and his holy Angels, than by a ſullen deſperation to pleaſe Satan and his accurſed ſpirits; eſpecially when by the former we ſhall gain endleſs happineſs to our ſelves, and by the latter as endleſs torments?

Love, its Motives.

28. A third Duty to God is LOVE; there are two common Motives of love among men. The one the goodneſs and excellency of the perſon, the other his particular kindneſs and love to us; and both theſe are in the higheſt degree in God

29. Firſt,

Sunday I.

God's excellency.

29. Firſt, he is of infinite goodneſs, and excellency in himſelf; this you were before taught to believe of him, and no man can doubt it that conſiders but this one thing, that there is nothing good in the world, but what hath received all its goodneſs from God: his goodneſs is as the Sea, or Ocean, and the goodneſs of all creatures but as ſome ſmall ſtreams flowing from the Sea. Now you would certainly think him a mad-man, that ſhould ſay the Sea were not greater than ſome little brook: and certainly it is no leſs folly to ſuppoſe, that the goodneſs of God doth not as much (nay infinitely more) exceed that of all creatures. Beſides, the goodneſs of the creature is imperfect and mixt with much evil; but his is pure and entire without any ſuch mixture. He is perfectly Holy and cannot be tainted with the leaſt impurity, neither can be the author of any to us; for though he be the cauſe of all the goodneſs in us, he is the cauſe of none of our ſins. This S. *James* expreſly tells us, Chap. 1.13. *Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.*

His kindneſs to us.

30. But ſecondly, God is not only thus good in himſelf, but he is alſo wonderful good, this is, kind and merciful to us. We are made up of two parts, a Soul and a Body, and to each of theſe God hath expreſſed infinite mercy and tenderneſs. Do but conſi-

der what was before told you of the SECOND COVENANT, and the mercies therein offered, even Chriſt himſelf and all his benefits, and alſo that he offers them ſo ſincerely and heartily, that no man can miſs of enjoying them but by his own default. For he doth moſt really and affectionately deſire we ſhould embrace them and live; as appears by that ſolemn Oath of his, *Ezek.*33.11. *As I live ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live:* whereto he adds this paſſionate expreſſion, *Turn ye, turn ye from your evil ways, for why will ye die?* To the ſame purpoſe you may read *Ezek.* 18. Conſider this, I ſay, and then ſurely you cannot but ſay, he hath great kindneſs to our Souls. Nay, let every man but remember with himſelf the many calls he hath had to repentance and amendment; ſometimes outward by the Word, ſometimes inward by the ſecret whiſpers of God's Spirit in his heart, which were only to woo and intreat him to avoid Eternal miſery, and to accept of Eternal Happineſs: let him, I ſay, remember theſe, together with thoſe many other means God hath uſed toward him for the ſame end, and he will have reaſon to confeſs God's kindneſs, not only to mens Souls in general, but to his own in particular.

31. Neither hath he been wanting to our Bodies; all the good things they enjoy, as health,

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health, ſtrength, food, raiment, and whatever elſe concerns them, are merely his gifts: ſo that indeed 'tis impoſſible we ſhould be ignorant of his mercies to them, all thoſe outward comforts and refreſhments we daily enjoy, being continual effects and witneſſes of it; and though ſome enjoy more of theſe than others, yet there is no perſon but enjoys ſo much in one kind or other, as abundantly ſhews God's mercy and kindneſs to him in reſpect of his Body.

32. And now ſurely you will think it but reaſonable we ſhould Love him, who is in all reſpects thus lovely: indeed this is a duty ſo generally acknowledged, that if you ſhould ask any man the queſtion, whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed love him; and this will ſoon be proved to you by examining a little, what are the common effects of love, which we bear to men like our ſelves, and then trying, whether we can ſhew any ſuch fruits of our love to God.

Fruit of Love, deſire of pleaſing.

33. Of that ſort there are divers, but for ſhortneſs I will name but two. The firſt is a deſire of pleaſing, the ſecond a deſire of enjoyment. Theſe are conſtantly the fruits of Love. For the firſt, 'tis known by all, that he that loves any perſon is very deſirous to approve himſelf to him, to do whatſoever he

thinks will be pleaſing to him; and according to the degree of love, ſo is this deſire more or leſs; where we love earneſtly, we are very earneſt,and careful to pleaſe. Now if we have indeed that love to God, we pretend to, it will bring forth this fruit, we ſhall be careful to pleaſe him in all things. Therefore as you judge of the *tree by its fruits*, ſo may you judge of your love of God, by this fruit of it; nay indeed this is the way of trial, which Chriſt himſelf hath given us, *Joh.* 14. 15. *If ye love me keep my Commandments*, and S. *John* tells us, 1 Ep. 5. 3. *That this is the love of God, that we walk after his Commandments*, and where this one proof is wanting, it will be impoſſible to teſtifie our love to God.

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34. But it muſt yet be farther conſidered, that this love of God muſt not be in a low or weak degree; for beſides that the motives to it, His Excellency and his kindneſs, are in the higheſt, the ſame commandment which bids us love God, bids us *love him with all our hearts, and with all our ſtrength*, that is, as much as is poſſible for us, and above any thing elſe. And therefore to the fulfilling this commandment, it is neceſſary we love him in that degree; and if we do ſo, then certainly we ſhall have not only ſome ſlight and faint endeavours of pleaſing, but ſuch as are moſt diligent and earneſt, ſuch as will put us upon the moſt painful and coſtly duties,

make us willing to forſake our own eaſe, goods, friends, yea life it ſelf, when we cannot keep them without diſobeying God.

35. Now examine thy ſelf by this; haſt thou this fruit of love to ſhew? Doſt thou make it thy conſtant and greateſt care to keep God's Commandments? To obey him in all things? Earneſtly labouring to pleaſe him to the utmoſt of thy power, even to the forſaking of what is deareſt to thee in this world? If thou doſt, thou mayeſt then truly ſay thou loveſt God. But on the contrary, if thou wilfully continueſt in the breach of many, nay, but of any one command of his, never deceive thy ſelf, for the love of God abides not in thee. This will be made plain to you, if you conſider what the Scripture ſaith of ſuch, as that they *are enemies to God by their wicked works*, *Col.* 1. 21. that the carnal mind (and ſuch is every one that continues *wilfully in ſin*) is *enmity with God*, Rom. 8. 7. that he that *ſins wilfully, tramples under foot the Son of God, and doth deſpight unto the Spirit of Grace*, Heb. 10. 29. and many the like. And therefore unleſs you can think enmity and trampling, and deſpight to be fruits of love, you muſt not believe you love God, whilſt you go on in a wilful diſobedience to him.

Deſire of Enjoying.

36. A ſecond fruit of Love, I told you, was deſire of Enjoying. This is conſtantly to be ſeen in our Love to one another. If you

have a friend whom you entirely love, you deſire his converſation, wiſh to be always in his company: and thus will it be alſo in our love to God, if that be as great and hearty as this.

37. There is a twofold Enjoying of God, the one imperfect in this life, the other more perfect and complete in the life to come; that in this life is that converſation, as I may call it, which we have with God in his Ordinances, in Praying and Meditating, in hearing his Word, in receiving the Sacrament, which are all intended for this purpoſe, to bring us into an intimacy and familiarity with God by ſpeaking to him, and hearing him ſpeak to us.

38. Now if we do indeed love God, we ſhall certainly hugely value and deſire theſe ways of converſing with him: it being all that we can have in this life, it will make us with *David*, eſteem *one day in God's Courts better than a thouſand*, Pſal. 84. 10. We ſhall be glad to have theſe opportunities of approaching to him as often as it is poſſible, and be careful to uſe them diligently, to that end of uniting us ſtill more to him; yea we ſhall come to theſe ſpiritual exerciſes with the ſame chearfulneſs we would go to our deareſt friend. And if indeed we do thus, it is a good proof of our love.

39. But I fear there are not many have this to ſhew for it, as appears by the common

Sunday I. backwardneſs and unwillingneſs of Men to come to theſe; and their negligence and heartleſneſs when they are at them; and can we think that God will ever own us for lovers of him, whilſt we have ſuch diſlike to his company, that we will never come into it but when we are dragg'd by fear, or ſhame of men, or ſome ſuch worldly Motive? It is ſure you would not think that man loved you, whom you perceive to ſhun your company, and be loth to come in your ſight. And therefore be not ſo unreaſonable as to ſay, You love God, when yet you deſire to keep as far from him as you can.

40. But beſides this there is another Enjoyment of God, which is more perfect and complete, and that is our perpetual enjoying of him in Heaven, where we ſhall be for ever united to him, and enjoy him not now and then only for ſhort ſpaces of time, as we do here, but continually without interruption, or breaking off. And certainly, if we have that degree of love to God we ought, this cannot but be moſt earneſtly deſired by us ſo much, that we ſhall think no labour too great to compaſs it. The ſeven years that *Jacob* ſerved for *Rachel*, Gen. 29. 20. *ſeemed to him but a few days for the love that he had to her*: And ſurely if we have love to God, we ſhall not think the ſervice of our whole lives too dear a price for this full Enjoyment of him, nor eſteem all the Enjoyments of

the world worth the looking on in compariſon thereof.

41. If we can truly tell our ſelves we do thus long for this enjoyment of God, we may believe we love him. But I fear again there are but few that can thus approve their love. For if we look into mens lives, we ſhall ſee they are not generally ſo fond of this Enjoyment, as to be at any pains to purchaſe it. And not only ſo, but it is to be doubted, there are many, who if it were put to their choice, whether they would live here always to enjoy the profit and pleaſure of the world, or go to Heaven to enjoy God, would like the children of *Gad* and *Reuben*, ſet up their reſt on this ſide *Jordan*, *Numb.* 32. and never deſire that heavenly *Canaan*; ſo cloſe do their affections cleave to things below, which ſhews clearly they have not made God their treaſure, for then according to our Saviour's Rule, *Mat.* 6. 21. their heart would be with him. Nay, further yet; it is too plain that many of us ſet ſo little value on this enjoying of God, that we prefer the vileſt and baſeſt ſins before him, and chuſe to enjoy them, though by it we utterly loſe our parts in him, which is the caſe of every man that continues wilfully in thoſe ſins.

42. And now I fear, according to theſe Rules of Trial, many that profeſs to love God, will be found not to do ſo. I conclude all with the words of S. *John*, 1 *Ep.* 3. 18. which

Sunday I. though ſpoken of the love of our brethren, is very fitly appliable to this love of God, *Let us not love in word, neither in tongue, but in deed and in truth.*

Fear. 43. A Fourth duty to God is FEAR: this ariſes from the conſideration both of his juſtice and his power; his Juſtice is ſuch that he will not clear the wicked, and his Power ſuch, that he is able to inflict the soreſt puniſhments upon them; and that this is a reaſonable cauſe of fear, Chriſt himſelf tells us, *Mat.* 10. 28. *Fear him which is able to deſtroy both ſoul and body in hell.* Many other places of Scripture there are, which commend to us this duty, as *Pſal.* 2. 11. *Serve the Lord with fear.* Pſal. 34. 9. *Fear the Lord ye that be his Saints.* Prov. 9. 10. *The fear of the Lord is the beginning of wiſdom,* and divers the like; and indeed all the threatnings of wrath againſt ſinners, which we meet with in the Scripture, are only to this end, to work this fear in our hearts.

44. Now this fear is nothing elſe, but ſuch an awful regard of God, as may keep us from offending him. This the Wiſe-man tells us, *Prov.* 16. 17. *The fear of the Lord is to depart from evil:* ſo that none can be ſaid truly to fear God, that is not thereby with-held from ſin; and this is but anſwerable to that common fear we have towards men; who ever we know may hurt us, we will beware of provoking; and therefore if we be not

as wary of diſpleaſing God, it is plain we fear Men more than we do him.

The folly of fearing Men more than God.

45. How great a madneſs this is, thus to fear Men above God, will ſoon appear, if we compare what Man can do to us with that which God can. And firſt, it is ſure, it is not in the power of man (I might ſay Devils too) to do us any hurt, unleſs God permit and ſuffer them to do it;ſo that if we do but keep him our friend, we may ſay with the Pſalmiſt, *The Lord is on my ſide, I fear not what man can do unto me.* For let their malice be never ſo great,he can reſtrain and keep them from hurting us; nay he can change their minds towards us, according to that of the Wiſe man,*Prov.*16.7. *When a mans ways pleaſe the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob*, *Gen.* 32. who when his brother *Eſau* was coming againſt him as an enemy, God wonderfully turned his heart, ſo that he met him with all the expreſſions of brotherly kindneſs, as you may read in the next Chapter.

46. But ſecondly,Suppoſe men were left at liberty to do thee what miſchief they could; alas! their power goes but a little way; they may perhaps rob thee of thy goods, it may be they may take away thy liberty, or thy credit, or perchance thy life too, but that thou knoweſt is the utmoſt they can do. But now God can do all this when he pleaſes, and

that which is infinitely more, his vengeance reaches even beyond death it ſelf, to the eternal miſery both of Body and Soul in Hell; in compariſon of which, Death is ſo inconſiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do,* ſaith Chriſt, *Luk.* 12. 4. and then immediately adds, *But I will forewarn you whom ye ſhall fear, fear him which after he hath killed hath power to caſt into hell, yea, I ſay unto you, fear him.* In which words the compariſon is ſet between the greateſt ill we can ſuffer from man, the loſs of life, and thoſe ſadder evils God can inflict on us; and the latter are found to be the only dreadful things, and therefore God only to be feared.

47. But there is yet one thing farther conſiderable in this matter, which is this, It is poſſibly we may tranſgreſs againſt men, and they not know it: I may perhaps ſteal my neighbours goods, or defile his wife, and keep it ſo cloſe that he ſhall not ſuſpect me, and ſo never bring me to puniſhment for it: but this we cannot do with God, he knows all things, even the moſt ſecret thoughts of our hearts; and therefore though we commit a ſin never ſo cloſely, he is ſure to find us, and will as ſurely, if we do not timely repent, puniſh us eternally for it.

48. And now ſurely it cannot but be confeſt that it is much ſafer diſpleaſing men, than

God; yet, alas, our practice is as if we believed the direct contrary, there being nothing more ordinary with us, than for the avoiding of ſome preſent danger we fear from men, to ruſh our ſelves upon the indignation of God. And thus it is with us, when either to ſave our eſtates, or credits, or our very lives, we commit any ſin, for that is plainly the chuſing to provoke God, rather than Man.

49. But God knows this caſe of fear of Men is not the only one wherein we venture to diſpleaſe him; for we commit many ſins, to which we have none of this temptation, nor indeed any other; as for inſtance, that of common ſwearing to which there is nothing either of pleaſure, or profit to invite us. Nay, many times, we, who ſo fear the miſchiefs that other men may do to us, that we are ready to buy them off with the greateſt ſins, do our ſelves bring all thoſe very miſchiefs upon us, by ſins of our own chuſing. Thus the careleſs Prodigal robs himſelf of his eſtate, the deceitful and diſhoneſt man, or any that lives in open notorious ſin, deprives himſelf of his credit, and the Drunkard and Glutton brings diſeaſes on himſelf, to the ſhortning his life. And can we think we do at all fear God, when that fear hath ſo little power over us, that though it be backt with the many preſent miſchiefs that attend upon ſin, it is not able to keep us from them? Surely

Sunday I. ſuch men are ſo far from fearing *God*, that they rather ſeem to defie him, reſolve to provoke him, whatſoever it coſt them, either in this world or the next. Yet ſo unreaſonably partial are we to our ſelves, that even ſuch as theſe will pretend to this fear: you may examine multitudes of the moſt groſs ſcandalous ſinners, before you ſhall meet with one that will acknowledge he fears not God. It is ſtrange it ſhould be poſſible for men thus to cheat themſelves; but however it is certain we cannot deceive God, he will not be mockt, and therefore if we will not now ſo fear as to avoid ſin, we ſhall one day fear when it will be too late to avoid puniſhment.

Truſt.

50. A fifth duty to God, is that of TRUSTING in him, that is, depending and reſting on him: and that is firſt in all dangers, ſecondly in all wants. We are to reſt on him in all our dangers both Spiritual and Temporal. Of the firſt ſort, are all thoſe Temptations, by which we are in danger to be drawn to ſin. And in this reſpect he hath promiſed that if we *reſiſt the Devil, he ſhall flee from us, Jam.* 4.7. Therefore our duty is firſt to pray earneſtly for God's grace to enable us to overcome the Temptation, and ſecondly, to ſet our ſelves manfully to combat with it, not yielding or giving conſent to it in the leaſt degree; and whileſt we do thus, we are confidently to reſt upon God, that his grace will be ſufficient

In all ſpiritual dangers.

ent for us, that he will either remove the temptation, or ſtrengthen us to withſtand it.

In all Temporal.

51. Secondly, In all outward and Temporal dangers we are to reſt upon him, as knowing that he is able to deliver us, and that he will do ſo if he ſee it beſt for us, and if we be ſuch to whom he hath promiſed his protection, that is, ſuch as truly fear him. To this purpoſe we have many promiſes in Scripture, *Pſal.* 34. 7. *The Angel of the Lord tarrieth round about them that fear him, and delivereth them* : and *Pſal.* 34. 20. *The Lord delivereth the ſouls of his Saints, and all that put their truſt in him ſhall not be deſtitute* ; and divers the like.

Alſo we have many examples, as that of the three children in the Furnace, *Daniel* 3. that of *Daniel* in the Lions Den, *Dan.* 6. and many others; all which ſerve to teach us this one leſſon, that if we go on conſcionably in performing our duty, we need not be diſmayed for any thing that can befal us, for the God whom we ſerve is able to deliver us.

Not ſeek to deliver our ſelves by any Sin.

52. Therefore in all dangers we are firſt humbly to pray for his aid, and then to reſt our ſelves chearfully on him ; and aſſuring our ſelves that he will give ſuch an iſſue as ſhall be moſt for our good. But above all things, we muſt be ſure to fix our dependance wholly on him, and not to rely on the creatures for help ; much leſs muſt we ſeek to deliver our ſelves by any unlawful means,

Sunday I. that is, by the committing of any ſin; for that is like *Saul*, 1 *Sam.* 18.7. *to go to the Witch*, that is, to the Devil for help; ſuch courſes do commonly deceive our hopes at the preſent, and inſtead of delivering us out of our ſtraits, plunge us in greater, and thoſe much more uncomfortable ones, becauſe then we want that which is the only ſupport, God's favour and aid, which we certainly forfeit, when we thus ſeek to reſcue our ſelves by any ſinful means. But ſuppoſing we could by ſuch a way certainly free our ſelves from the preſent danger; yet alas, we are far from having gained ſafety by it; we have only removed the danger from that which was leſs conſiderable, and brought it upon the moſt precious part of us, our Souls; like an unskilful Phyſician, that to remove a pain from the finger ſtrikes it to the heart; we are therefore groſly miſtaken, when we think we have played the good Husband in ſaving our Liberties or Eſtates, or Lives themſelves by a ſin; we have not ſaved them, but madly overbought them, laid out our very Souls on them: And Chriſt tells us how little we ſhall gain by ſuch bargains, *Matt.* 16. 26. *What is a man profited if he ſhall gain the whole world and loſe his own ſoul?* Let us therefore reſolve never to value any thing we can poſſeſs in this world at ſo high a rate, as to keep it at the price of the leaſt ſin; but whenever things are driven to ſuch an iſſue, that we muſt either part with ſome, perhaps all our worldly poſſeſſions, nay life it ſelf, or elſe commit ſin, let us then remember, that this is the ſeaſon for us to perform that great and excellent duty of *taking up the Croſs*, which we can never ſo properly do as in this caſe; for our bearing of that which we have no poſſible way of avoiding, can at moſt be ſaid to be but the carrying of the Croſs, but then only can we be ſaid to take it up, when having a means of eſcaping it by a ſin, we rather chuſe to endure the Croſs than commit the Sin; for then it is not laid on us by any unavoidable neceſſity, but we willingly chuſe it; and this is highly acceptable with God, yea, withal ſo ſtrictly required by him, that if we fail of performing it, when we are put to the trial, we are not to be accounted followers of Chriſt, for ſo himſelf hath expreſly told us, *Mat.* 16. 24. *If any man come after me, let him deny himſelf, and take up his Croſs and follow me*; and ſo again, *Mark* 8. 34. It were therefore a good point of Spiritual wiſdom for us, ſometimes by ſome lower degrees of ſelf denial, to fit our ſelves for this greater, when we ſhall be called to it; we know he that expects to run a Race will beforehand be often breathing himſelf, that he may not be foil'd when he comes to run for the prize; in like manner 'twill be fit for us, ſometimes to abridge our ſelves ſomewhat of our lawful pleaſure, or eaſe, or profit, ſo that we may get ſuch a maſtery over our ſelves,

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as to be able to renounce all when our obedience to God requires it.

In all wants ſpiritual.

53. And as we are thus to truſt on God for deliverance from danger, ſo are we likewiſe for ſupply of our wants; and thoſe again are either Spiritual or Temporal: our Spiritual want is that of his Grace to enable us to ſerve him, without which we can do nothing: and for this we are to depend on him, provided, we neglect not the means, which are Prayer and a careful uſing of what he hath already beſtowed on us: For then we have his promiſe for it, *He will give the holy Spirit to them that ask it*, Luk. 11.15. and *unto him that hath ſhall be given*, Matth. 25. 29. that is, *To him that hath made a good uſe of that grace he hath already, God will give more.* We are not therefore to affright our ſelves with the difficulty of thoſe things God requires of us, but remember he commands nothing which he will not enable us to perform, if we be not wanting to our ſelves. And therefore let us ſincerely do our parts, and confidently aſſure our ſelves God will not fail of his.

Temporal wants.

54. But we have likewiſe Temporal and Bodily wants, and for the ſupply of them we are likewiſe to rely on him. And for this alſo we want no promiſes, ſuppoſing us to be of the number of them to whom they are made, that is, God's faithful Servants: *They that fear the Lord lack nothing*, Pſal. 34.9. and ver. 10. *They that ſeek the Lord ſhall want no manner*

of thing that is good: Again, *Pſal.* 33. 18, 19. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their ſouls from death, and to feed them in time of Famine.* Examples alſo we have of this, as we may ſee in the caſe of *Elijah*, and the *poor widow*, 1 *King.* 17. and many others.

55. We are therefore to look up to him for the proviſion of all things neceſſary for us, according to that of the *Pſalmiſt*, *the eyes of all wait upon thee, O Lord, and thou giveſt them their meat in due ſeaſon.* And our Saviour hath taught us to pray for our *daily bread*; thereby teaching us that we are to live in continual dependance upon God for it. Yet I mean not by this, that we ſhould ſo expect it from God, as to give up our ſelves to idleneſs, and expect to be fed by Miracles. No, our honeſt induſtry and labour is the means by which God ordinarily gives us the neceſſaries of this life; and therefore we muſt by no means neglect that: *He that will not labour, let him not eat*, ſays the Apoſtle, 2 *Theſſ.* 3. 10. And we may believe God will pronounce the ſame ſentence, and ſuffer the ſlothful perſon to want even neceſſary food. But when we have faithfully uſed our own endeavour, then we muſt alſo look up to God for his bleſſing on it, without which it can never proſper to us. And having done thus, we may comfortably reſt our ſelves on his Providence for ſuch a meaſure of theſe outward things as he ſees fitteſt for us.

Sunday I.

56. But if our condition be ſuch that we are not able to labour, and have no other means of bringing in the neceſſaries of life to our ſelves, yet even then we are chearfully to reſt upon God, believing that he who feeds the Ravens, will by ſome means or other, though we know not what, provide for us, ſo long as he pleaſes we ſhall continue in this world, and never in any caſe torment our ſelves with carking and diſtruſtful thoughts, but as the Apoſtle, 1 *Pet.* 5. 7. *Caſt all our care on him who careth for us.*

57. This is earneſtly preſt by our Saviour, *Matt.6.* where he abundantly ſhews the folly of this ſin of diſtruſt. The place is a moſt excellent one, and therefore I ſhall ſet it down at large, Verſe 25. *Therefore I ſay unto you, Take no thought for your life, what you ſhall eat, or what you ſhall drink; neither for your body, what you ſhall put on; Is not the life more than meat, and the body than raiment? Behold, the Fowls of the Air, for they ſow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his ſtature? And why take ye thought for raiment? Conſider the Lilies of the Field how they grow, they toil not, neither do they ſpin, and yet I ſay unto you, that even* Solomon *in all his glory was not arrayed like one of theſe. Wherefore if God ſo cloath the graſs of the Field, which to day is, and to morrow is caſt*

caſt into the Oven, ſhall he not much more cloath you, O ye of little Faith? Therefore take no thought, ſaying, What ſhall we eat? Or what ſhall we drink? Or wherewithal ſhall we be cloathed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the Kingdom of God and his righteouſneſs, and then all theſe things ſhall be added unto you. Take therefore no thought for to morrow, for the morrow ſhall take thought for the things of it ſelf; ſufficient unto the day is the evil thereof. I might add many other Texts to this purpoſe, but this is ſo full and convincing, that I ſuppoſe it needleſs.

The benefits of truſting on God.

58. All therefore that I ſhall ſay more concerning this duty is to put you in mind of the great benefits of it; as firſt, that by this truſting upon God, you engage and bind him to provide for you. Men, you know, think themſelves highly concern'd not to fail thoſe that depend and truſt upon them; and certainly God doth ſo much more. But then ſecondly, there is a great deal of eaſe and quiet in the practice of this duty, it delivers us from all thoſe carkings and immoderate cares which diſquiet our minds, break our ſleep, and gnaw even our very heart. I doubt not but thoſe that have felt them, need not be told they are uneaſie, but then methinks that uneaſineſs ſhould make us forward to embrace the means for the removing of them,

and

and ſo we ſee it too often doth in unlawful ones; men will cheat and ſteal, and lye, and do any thing to deliver themſelves from the fear of want. But alas they commonly prove but deceitful remedies; they bring God's curſe on us, and ſo are more likely to betray us to want, than to keep us from it. But if you deſire a certain and unfailing cure for cares, take this of relying upon God.

59. For what ſhould cauſe that man to fear want, that knows he hath one that cares for him, who is All-ſufficient, and will not ſuffer him to want what is fit for him? If a poor man had but a faithful promiſe from a wealthy perſon that he would never ſuffer him to want, it is ſure he would be highly cheered with it, and would not then think fit to be as carking as he was before: and yet a man's promiſe may fail us, he may either grow poor and not be able, or he may prove falſe and not be willing to make good his word. But we know God is ſubject neither to impoveriſhing nor deceit. And therefore how vile an injury do we offer to him, if we dare not truſt as much upon his promiſe as we would that of a man? Yea, and how great a miſchief do we do our ſelves by loading our minds with a multitude of vexatious and tormenting cares, when we may ſo ſecurely *caſt our burthen upon God?* I conclude this in the words of the Apoſtle, *Phil.* 4. 6. *Be careful for nothing, but in every thing by prayer and ſuppli-*

ſupplication with thankſgiving, let your requeſts be made known to God.

SUNDAY II.

Of Humility, of ſubmiſſion to God's Will, in reſpect of Obedience; of Patience in all ſorts of ſufferings, and of Honour due to God in ſeveral ways, in his Houſe, Poſſeſſions, his Day, Word, Sacraments, &c.

Sect. 1. A SIXTH Duty to GOD is HUMILITY, that is, ſuch a ſenſe of our own meanneſs and his excellency, as may work in us lowly and unfeigned ſubmiſſion to him: This ſubmiſſion is twofold; firſt, to his Will, ſecondly, to his Wiſdom. *Humility.*

2. The ſubmiſſion to his Will is alſo of two ſorts, the ſubmiſſion either of obedience, or patience; that of obedience is our ready yielding our ſelves up to do his Will, ſo that when God hath by his command made known to us what his pleaſure is, chearfully and readily to ſet about it. To enable us to this, humility is exceeding neceſſary; for a proud perſon is of all others the unapteſt to obey, and we ſee men never pay an obedience but where they acknowledge the perſon commanding to be ſome way above them, and ſo it is here. If we be not throughly perſwaded *Submiſſion to God's will in reſpect of obedience.*

ſwaded that God is infinitely above us, that we are vileneſs and nothing in compariſon of him, we ſhall never pay our due obedience.

The great diſtance between God and us.

3. Therefore if ever you mean to obey intirely (as you muſt if ever you mean to be ſaved) get your hearts poſſeſt with the ſenſe of that great unſpeakable diſtance that is between God and you. Conſider him as he is a God of infinite Majeſty and glory; and we poor worms of the earth; He infinite in power, able to do all things, and we able to do nothing, not ſo much as to make one *hair white or black*, as our Saviour ſpeaks, *Matt.* 5. 36. He of infinite purity and holineſs, and we polluted and defiled, wallowing in all kind of ſins and uncleanneſs; he unchangeable and conſtant, and we ſubject to change and alteration every minute of our lives; He Eternal and Immortal, and we frail mortals, that whenever he *taketh away our breath we die, and are turned again to our duſt, Pſalm* 104. 29. Conſider all this, I ſay, and you cannot but acknowledge a wide difference between God and man, and therefore may well cry out with *Job*, after he had approach'd ſo near to God, as to diſcern ſomewhat of his excellency, *Job* 42. 56. *Now mine eye ſeeth thee, wherefore I abhor my ſelf and repent in duſt and aſhes.*

The unworthineſs of our beſt works.

4. And even when this Humility hath brought us to obedience, it is not then to be caſt off, as if we had no further uſe of it; for

there is ſtill great uſe, nay neceſſity of it, to keep us from any high conceits of our performances, which if we once entertain, it will blaſt the beſt of them, and make them utterly unacceptable to God; like the ſtrictneſs of the *Phariſee*, which when once he came to boaſt of, the *Publican* was preferred before him, *Luke* 18. The beſt of our works are ſo full of infirmity and pollution, that if we compare them with that perfection and purity which is in God, we may truly ſay with the *Prophet*, *All our righteouſneſſes are as filthy rags*, *Iſaiah* 64. 6. and therefore to pride our ſelves in them, is the ſame madneſs, that it would be in a beggar to brag of his apparel, when it is nothing but vile rags and tatters. Our Saviour's precept in this matter muſt always be remembred, *Luke* 17. 10. *When you have done all those things which are commanded you, ſay, We are unprofitable ſervants*; if when we have done all, we muſt give our ſelves no better a title, what are we then to eſteem our ſelves, that are ſo far from doing any conſiderable part of what we are commanded? Surely that worſer name of *ſlothful* and *wicked ſervant*, *Matt.* 25. 26. we have no reaſon to think too bad for us.

Submiſſion in reſpect of Patience.

5. A ſecond ſort of Submiſſion to his Will, is that of Patience; this ſtands in ſuffering his will, as that of obedience did in acting it, and is nothing elſe, but a willing and quiet yielding to whatever afflictions it

pleaſes

Sunday II. pleaſes God to lay upon us. This the forementioned humility will make eaſie to us, for when our hearts are throughly poſſeſt with that reverence and eſteem of God, it will be impoſſible for us to grudge or murmur at whatever he does. We ſee an inſtance of it in Old *Eli*, 1 *Sam.* 3. who after he had heard the ſad threatnings of God againſt him, of the deſtruction of his family, the loſs of the Prieſthood, the cutting off both his Sons in one day, which were all of them afflictions of the heavieſt kind, yet this one conſideration, that it was the Lord, enabled him calmly and quietly to yield to them; ſaying, *Let him do what ſeemeth him good*, Verſe 18. The ſame effect it had on *David*, in his ſuffering, *Pſalm* 39. 9. *I was dumb, I opened not my mouth, becauſe thou didſt it.* God's doing it ſilenced all murmurings and grumblings in him. And ſo muſt it do in us, in all our afflictions, if we will indeed approve our humility to God.

6. For ſurely you will not think that child hath due humility to his Parent, or that ſervant to his Maſter, that when they are corrected, ſhall flie in the Father's or Maſter's face. But this do we whenever we grudge and repine at that which God lays upon us. But beſides the want of Humilty in our ſo doing, there is alſo a great want of juſtice in it; for God hath, as we are his creatures, a Right to do with us what he will, and

therefore for us to reſiſt that right of his, is the higheſt injuſtice that can be; nay farther, it is alſo the greateſt folly in the world, for it is only our good that God aims at in afflicting us; that heavenly Father is not like our earthly ones, who ſometimes correct their children only to ſatisfie their own angry humour, not to do them good. But this is ſubject to no ſuch frailties, *He doth not afflict willingly, nor grieve the children of men*, *Lam.* 3:33. They are our ſins, which do not only give him juſt cauſe, but even force and neceſſitate him to puniſh us. He carries to us the bowels and affections of the tendereſt Father: now when a Father ſees his child ſtubborn and rebellious, and running on in a courſe that will certainly undo him, what greater act of Fatherly kindneſs can he do than chaſten and correct him, to ſee if by that means he may amend him? nay indeed he could not be ſaid to have true kindneſs to him if he ſhould not. And thus it is with God when he ſees us run on in ſin, either he muſt leave of to love us, and ſo leave us to our ſelves to take our own courſe, and that is the heavieſt curſe that can befal any man; or elſe if he continue to love us, he muſt correct and puniſh us to bring us to amendment. Therefore whenever he ſtrikes, we are in all reaſon, not only patiently to lie under his rod, but (as I may ſay) kiſs it alſo; that is, be very thankful to him, that he is pleaſed not to *give us over to our own hearts*

Thankfulneſs for God's correction.

luſts, Pſal. 18. 12. But ſtill continues his care of us; ſends afflictions, as ſo many meſſengers to call us home to himſelf. You ſee then how groſs a folly it is to murmur at thoſe ſtripes which are meant ſo graciouſly; it is like that of a froward Patient, which reproaches and reviles the Phyſician that comes to cure him, and if ſuch a one be left to die of his diſeaſe, every one knows whom he is to thank for it.

Fruitfulneſs under them.

7. But it is not only quietneſs, no nor thankfulneſs neither under afflictions, that is the full of our Duty in this matter; we muſt have fruitfulneſs alſo, or all the reſt will ſtand us in no ſtead. By fruitfulneſs I mean the bringing forth that, which the afflictions were ſent to work in us; *viz.* the amendment of our lives. To which purpoſe in time of affliction it is very neceſſary for us to call our ſelves to an account, to examine our hears and lives, and ſearch diligently what Sins lie upon us which provoked God thus to ſmite us; and whatſoever we find our ſelves guilty of, humbly to confeſs to God, and immediately to forſake for the reſt of our time.

In all ſorts of ſufferings.

8. All I ſhall add concerning this duty of patience, is, that we are as much bound to it in one ſort of ſufferings, as another, whether our ſufferings be ſo immediately from God's hand, that no creature hath any thing to do in it, as ſickneſs, or the like; or whether it be ſuch, wherein men are the inſtruments of

afflicting us. For it is moſt ſure when any man does us hurt, he could not do it without God's permiſſion and ſufferance, and God may as well make them the inſtruments of puniſhing us, as do it more directly by himſelf; and it is but a counterfeit patience, that pretends to ſubmit to God, and yet can bear nothing from men; we ſee holy *Job*, who is ſet forth to us as a pattern of true patience, made no ſuch difference in his afflictions; he took the loſs of his Cattle, which the *Chaldeans* and *Sabeans* robb'd him of, with the very ſame meekneſs with which he did that which was conſumed by fire from Heaven. When therefore we ſuffer any thing from men, be it never ſo unjuſtly in reſpect of them, we are yet to confeſs it is moſt juſt in reſpect of God, and therefore inſtead of looking upon them with rage and revenge, as the common cuſtom of the world is, we are to look up to God, acknowledge his Juſtice in the affliction, begging his pardon moſt earneſtly for thoſe ſins which have provoked him to ſend it, and patiently and thankfully bear it, till he ſhall ſee fit to remove it; ſtill ſaying with *Job, Bleſſed be the name of the Lord.*

Submiſſion to God's wiſdom.

9. But I told you Humility contained in it a ſubmiſſion not only to his Will, but alſo to his Wiſdom; that is, to acknowledge him infinitely Wiſe, and therefore that whatever he doth, is beſt and fitteſt to be done. And

In his commands.

this we are to confeſs both in his commands, and in his diſpoſing and ordering of things: Firſt, whatſoever he commands us either to believe or do, we are to ſubmit to his Wiſdom in both; to believe whatſoever he bids us believe, how impoſſible ſoever it ſeems to our ſhallow underſtandings, and to do whatever he commands us to do, how contrary ſoever it be to our fleſhly Reaſon or humour, and in both to conclude, that his Commands are moſt fit and reaſonable however they appear to us.

In his diſpoſals.

10. Secondly, We are to ſubmit to his Wiſdom in reſpect of his Diſpoſal and ordering of things; to acknowledge he diſpoſes all things moſt Wiſely, and that not only in what concerns the World in general; but alſo in what concerns every one of us in particular; ſo that in what condition ſoever he puts us, we are to aſſure our ſelves it is that which is beſt for us, ſince he chuſes it for us who cannot erre. And therefore never to have impatient deſires of any thing in this world, but to leave it to God to fit us with ſuch an eſtate and condition as he ſees beſt for us, and there let us quietly and contentedly reſt; yea, though it be ſuch as of all others we ſhould leaſt have wiſh'd for our ſelves. And this ſurely cannot but appear very reaſonable to any that hath humility; for that having taught him, that God is infinitely wiſe, and he very fooliſh, he can

never doubt but that it is much more for his good that God ſhould chuſe for him, than he for himſelf; even as it is much more for the child's good to have the Parents chuſe for it, than to be left to thoſe ſilly choices it would make for it ſelf. For how many times would it cut, and burn, and miſchief it ſelf, if it might have every thing it deſires! And ſuch children are we, we many times eagerly deſire thoſe things which would undo us if we had them. Thus many times we wiſh for Wealth, and Honour, and Beauty and the like, when if we had them they would only prove ſnares to us, we ſhould be drawn into ſin by them. And this God, who knows all things, ſees, though we do not, and therefore often denies us thoſe things which he ſees will tend to our miſchief, and it is his abundant mercy that he doth ſo. Let us therefore when ever we are diſappointed of any of our aims and wiſhes, not only patiently but joyfully ſubmit to it, as knowing that it is certainly beſt for us, it being choſen by the unerring wiſdom of our heavenly Father.

11. A ſeventh Duty to God is HONOUR, that is, the paying him ſuch a reverence and reſpect as belongs to ſo great a Majeſty. And this is either inward or outward. The inward is the exalting him in our hearts, having always the higheſt and moſt excellent eſteem of him. The outward is the manifeſting and ſhewing forth that inward; and *Honour.*

that

Sunday II. that is the firſt general of the whole courſe of our lives, the living like men that do indeed carry that high eſteem of God. Now you know if we bear any ſpecial Reverence but to a man, we will be careful not to do any foul or baſe thing in his preſence; and ſo if we do indeed honour God, we ſhall abhor to do any unworthy thing in his ſight. But God ſees all things, and therefore there is no way to ſhun the doing it in his ſight, if we do it at all; therefore if we do thus reverence him, we muſt never at any time do any ſinful thing.

Several ways of honouring God.

12. But beſides this general way of honouring God, there are many particular acts by which we may honour him, and theſe acts are divers according to the ſeveral particulars about which they are exerciſed. For we are to pay this honour not only immediately to himſelf, but alſo by a due eſtimation and account of all thoſe things that nearly relate or belong to him. Thoſe are eſpecially ſix; firſt, his Houſe; ſecondly, his Revenue or income (as I may ſay) thirdly, his Day; fourthly, his Word; fifthly, his Sacraments, and ſixthly, his Name; and every one of theſe is to have ſome degree of our Reverence and Eſteem.

In his Houſe.

13. Firſt, his Houſe, that is, the Church, which being the place ſet apart for his publick worſhip, we are to look on it, though not as holy in reſpect of it ſelf, yet in reſpect

of its uſe, and therefore muſt not profane it by imploying it to uſes of our own. This Chriſt hath taught us by that act of his, *Mat.* 21. 12. in driving the buyers and ſellers out of the Temple, ſaying, *My houſe is called the houſe of Prayer:* And again, *John* 2. 16. *Make not my Father's houſe a houſe of Merchandize.* By which it is clear, Churches are to be uſed only for the ſervices of God, and we are to make that the only end of our coming thither, and not to come to Church as to a Market to make bargains or diſpatch buſineſſes with our neighbours, as is too common among many. But whenever thou entreſt the Church, remember that it is the Houſe of God, a place where he is in an eſpecial manner preſent, and therefore take the counſel of the Wiſe man, *Eccleſ.* 5. 1. and *keep thy foot when thou goeſt into the houſe of God*; that is, behave thy ſelf with that godly awe and reverence which belongs to that great Majeſty thou art before. Remember that thy buſineſs there is to converſe with God, and therefore ſhut out all thoughts of the world, even of thy moſt lawful buſineſs, which though they be allowable at another time, are here ſinful. How fearful a guilt is it then to entertain any ſuch thoughts as are in themſelves wicked? It is like the treaſon of *Judas*, who pretended indeed to come to kiſs his Maſter, but brought with him a band of Souldiers to apprehend him, *Matt.* 26. We

make

Sunday II. make ſhew in our coming to Church of ſerving and worſhipping God, but we bring with us a train of his enemies to provoke and deſpite him. This is a wickedneſs that may outvy the profaneneſs of theſe days, in turning Churches into Stables; for ſinful and polluted thoughts are much the worſe ſort of beaſts.

His poſſeſſions. 14. The ſecond thing to which reſpect belongs, is his Revenue or Income; that is, whatſoever is his peculiar poſſeſſion, ſet a part for the maintenance of thoſe that attend his Service; thoſe were the Prieſts in time of the Law, and Miniſters of the Goſpel now with us. And whatever is thus ſet apart, we muſt look on with ſuch reſpect as not to dare to turn it to any other uſe. Of this ſort ſome are the free-will offerings of men, who have ſometimes of their own accord given ſome of their Goods or Land to this Holy uſe; and whatſoever is ſo given, can neither by the perſon that gave, nor any other be taken away, without that great ſin of Sacrilege.

15. But beſides theſe, there was among the *Jews*, and hath always been in all Chriſtian Nations, ſomething allotted by the Law of the Nation for the ſupport and maintenance of thoſe that attend the ſervice of God. And it is but juſt and neceſſary it ſhould be ſo, that thoſe who by undertaking that Calling are taken off from the ways of gaining a livelihood in the world, ſhould be provided for

by them, whoſe ſouls they watch over. And therefore it is moſt reaſonable, which the Apoſtle urges in this matter, 1 *Cor.* 9. 11. *If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things?* That is, it is moſt unreaſonable for men to grudge the beſtowing a few carnal things, the outward neceſſaries of this temporal life, on them from whom they receive ſpiritual things, even inſtruction and aſſiſtance towards the obtaining of an eternal life.

The great ſin of Sacrilege.

16. Now whatſoever is thus appointed for this uſe, may by no means be imployed to any other. And therefore thoſe Tithes which are here by Law allotted for the maintenance of the Miniſtery muſt by no means be kept back, nor any tricks or ſhifts uſed to avoid the payment either in whole or in part. For firſt, it is certain, that it is as truly theft as any other robbery can be, Miniſters having right to their Tithes by the ſame Law, which gives any other man right to his eſtate. But then ſecondly, it is another manner of robbery than we think of, it is a robbing of God, whoſe ſervice they were given to maintain: and that you may not doubt the truth of this, it is no more than God himſelf hath ſaid of it, *Mal.* 3. 8. *Will a man rob God? Yet ye have robbed me; yet ye ſay, wherein have we robbed thee? In Tithes and Offerings.* Here it is moſt plain that in God's account the withholding Tithes is a robbing of him. And

if you pleaſe you may in the next Verſe ſee what the gain of this robbery amounts to, *ye are curſed with a curſe.* A curſe is all is gotten by it; and common experience ſhews us, that GOD's vengeance doth in a remarkable manner purſue this ſin of Sacrilege, whether it be that of withholding Tithes, or the other of ſeizing on thoſe poſſeſſions, which have been voluntarily conſecrated to God. *The puniſhment.* Men think to enrich themſelves by it, but it uſually proves directly contrary; this unlawful gain becomes ſuch a Canker in the eſtate, as often eats out even that we had a juſt title to. And therefore if you love (I will not ſay your ſouls, but) your eſtates, preſerve them from that danger by a ſtrict care never to meddle with any thing ſet apart for God.

The Times for his ſervice. 17. A Third thing, wherein we are to expreſs our Reverence to God, is the hallowing of the Times ſet apart for his Service. He who hath given all our time, requires ſome part of it to be paid back again, as a rent or tribute of the whole. Thus the *Jews* kept holy the ſeventh day, and we Chriſtians the *Lord's day.* Sunday or Lord's day; the *Jews* were in their Sabbath eſpecially to remember the Creation of the world, and we in ours, the Reſurrection of Chriſt, by which a way is made for us into that better world we expect hereafter. Now this day thus ſet apart, is to be employed in the Worſhip and Service of God, and that firſt more ſolemnly and publickly in the Congregation, from which no man muſt then abſent himſelf without a juſt cauſe: And ſecondly, privately at home in praying with, and inſtructing our Families, or elſe in the yet more private duties of the Cloſet; a man's own private Prayers, Reading, Meditation and the like.

Sunday II.

And that we may be a leiſure for theſe, a Reſt from all worldly buſineſs is commanded; therefore let no man think that a bare reſt from labour is all that is required of him on the Lord's day, but the time which he ſaves from the works of his calling, he is to lay out thoſe ſpiritual duties. For the Lord's Day was never ordained to give us a pretence for idleneſs, but only to change our imployment from worldly to heavenly, much leſs was it meant that by our reſt from our callings we ſhould have more time free to beſtow upon our ſins, as too many do, who are more conſtant on that day at the Alehouſe that the Church. But this Reſt was commanded, firſt to ſhadow out to us that Reſt from ſin which we are bound to all the days of our lives. And ſecondly, to take us off from our worldly buſineſs, and to give us time to attend the ſervice of God, and the need of our ſouls.

18. And ſurely if we rightly conſider it, it is a very great benefit to us that there is ſuch a ſet time thus weekly returning for that

purpoſe. We are very intent and buſie upon the world, and if there were not ſome ſuch time appointed to our hands, it is to be doubted we ſhould hardly allot any our ſelves: And then what a ſtarved condition muſt theſe poor ſouls of ours be in, that ſhall never be afforded a meal? Whereas now there is a conſtant diet provided for them; every Sunday, if we will conſcionably employ it, may be a feſtival day to them, may bring them in ſuch ſpiritual food, as may nouriſh them to eternal life. We are not to look on this day with grudging, like thoſe in *Amos* 8.5. who ask, *When will the Sabbath be gone that we may ſet forth wheat?* As if that time were utterly loſt which were taken from our worldly buſineſs. But we are to conſider it, as the gainfulleſt, as the joyfulleſt day of the week, a day of harveſt, wherein we are to lay up in ſtore for the whole week, nay for our whole lives.

The Feaſts of the Church.

19. But beſides this of the weekly Lord's day, there are other times which the Church hath ſet apart for the remembrance of ſome ſpecial mercies of God, ſuch as the Birth and Reſurrection of Chriſt, the deſcent of the Holy Ghoſt, and the like, and theſe days we are to keep in that manner which the Church hath ordered, to wit, in the ſolemn worſhip of God, and in particular thankſgiving for that ſpecial bleſſing we then remember. And

ſurely whoever is truly thankful for thoſe rich mercies, cannot think it too much to ſet apart ſome few days in a year for that purpoſe. **Sunday II.**

But then we are to look that our Feaſts be truly ſpiritual, by imploying the Day thus holily, and not make it an occaſion of intemperance and diſorder, as too many, who conſider nothing in Chriſtmas and other good times but the good cheer and jollity of them. For that is doing deſpight inſtead of honour to Chriſt, who came to bring all purity and ſoberneſs into the world; and therefore muſt not have that coming of his remembred in any other manner.

20. Other days there are alſo ſet apart in memory of the Apoſtles and other Saints, wherein we are to give hearty thanks to God, for his graces in them; particularly, that they were made inſtruments of revealing to us Chriſt *Jeſus*, and the way of ſalvation, as you know the Apoſtles were by their Preaching throughout the world. And then farther, we are to meditate on thoſe Examples of holy life they have given us, and ſtir up our ſelves to the imitation thereof. And whoever does uprightly ſet himſelf to make theſe uſes of theſe ſeveral Holy-days, will have cauſe by the benefit he ſhall find from them, to thank and not to blame the Church for ordering them.

Sunday II.

The faſts. 21. Another ſort of days there are, which we are likewiſe to obſerve, and thoſe are days of Faſting and Humiliation; and whatever of this kind the Church enjoyns, whether conſtantly at ſet times of the year, or upon any ſpecial and more ſudden occaſion, we are to obſerve in ſuch manner as ſhe directs; that is, not only a bare abſtaining from meat, which is only the bodies puniſhment; but in afflicting our ſouls, humbling them deeply before God, in a hearty confeſſing and bewailing of our own, and the Nations ſins, and earneſt prayer for God's pardon and forgiveneſs, and for the turning away of thoſe judgments which thoſe ſins have called for: But above all, in *turning our ſelves from our ſins, looſing the bands of wickedneſs,* as I*ſaiah* ſpeaks, Chap. 58. 6. and exerciſing our ſelves in works of mercy, *dealing our bread to the hungry,* and the like, as it there follows.

God's Word. 22. Fourthly, We are to expreſs our Reverence to God, by honouring his Word; and this we muſt certainly do if we do indeed honour him, there being no ſurer ſign of our deſpiſing any perſon, than the ſetting light by what he ſays to us; as on the contrary, if we value one, every word he ſpeaks will be of weight with us. Now this Word of God is expreſly contained in the holy Scriptures, the Old and New Teſtament, where he ſpeaks *The holy Scriptures.* to us to ſhew us his Will and our Duty. And therefore to this Word of his, we are to bear a wonderful reſpect, to look upon it, as the rule by which we muſt frame all the actions of our life; and to that end to ſtudy it much, to read in it as often as we can, if it may be, never to let a day paſs us without reading or hearing ſome part of it read. Sunday II.

23. But then that is not all: we muſt not only read, but we muſt mark what we read, we muſt diligently obſerve, what Duties there are which God commands us to perform, what faults they are, which God there charges us not to commit, together with the rewards promiſed to the one, and the puniſhment threatned to the other. When we have thus marked, we muſt lay them up in our memory; not ſo looſely and careleſly that they ſhall preſently drop out again; but we muſt ſo faſten them there by often thinking and meditating on them, that we may have them ready for our uſe. Now that uſe is the directing of our lives; and therefore whenever we are tempted to the committing of any evil, we are then to call to mind, This is the thing which in ſuch a Scripture is forbidden by God, and all his vengeances threatned againſt it: and ſo in like manner when any opportunity is offered us of doing good, to remember, This is the duty which I was exhorted to in ſuch a Scripture, and ſuch glorious rewards promiſed to the doing of it; and by theſe conſiderations ſtrengthen our ſelves

for reſiſtance of the evil and performance of the good.

24. But beſides this of the written Word, it hath pleaſed God to provide yet farther for our inſtruction by his Miniſters, whoſe office it is to teach us God's Will, not by ſaying any thing contrary to the written Word (for whatſoever is ſo, can never be God's Will) but by explaining it, and making it eaſier to our underſtandings, and then applying it to our particular occaſions, and exhorting and ſtirring us up to the practice of it; all which is the end at which firſt their Catechiſing and then their Preaching aimeth. And to this we are to bear alſo a due reſpect by giving diligent heed thereto, not only being preſent at Catechiſings and Sermons, and either ſleep out the time, or think of ſomewhat elſe, but carefully marking what is ſaid to us. And ſurely if we did but rightly conſider, how much it concerns us, we ſhould conclude it very reaſonable for us to do ſo.

Catechiſing.

25. For firſt, as to that of Catechiſing, it is the laying the foundation upon which all Chriſtian practice muſt be built; for that is the teaching us our duty without which it is impoſſible for us to perform it. And though it is true, that the Scriptures are the Fountains, from whence this knowledge of duty muſt be fetch'd, yet there are many who are not able to draw it from this Fountain themſelves, and therefore it is abſolutely

neceſſary it ſhould be thus brought to them by others. Sunday II.

26. This Catechizing is generally lookt on as a thing belonging only to the youth, and ſo indeed it ought, not becauſe the oldeſt are not to learn, if they be ignorant, but becauſe all children ſhould be ſo inſtructed, that it ſhould be impoſſible for them to be ignorant when they come to years. And it nearly concerns every Parent, as they will free themſelves from the guilt of their Childrens eternal undoing, that they be careful to ſee them inſtructed in all neceſſary things; to which purpoſe it will be fit early to teach them ſome ſhort Catechiſm, of which ſort none ſo fit as the Church Catechiſm; yet are they not to reſt on theſe endeavours of their own, but alſo to call in the Miniſter's help, that he may build them up farther in Chriſtian knowledge.

27. But alas! It is too ſure that Parents have very much neglected this Duty, and by that means it is that ſuch multitudes of men and women that are called Chriſtians, know no more of Chriſt, or any thing that concerns their own Souls, than the meereſt Heathen.

28. But although it were their Parents fault that they were not inſtructed when they were young, yet it is now their own, if they remain ſtill ignorant: and it is ſure it will be their own ruine and miſery if they wilfully con-

Sunday II. continue ſo. Therefore whoever he be, of what age or condition ſoever, that is in this ignorant eſtate, or in any ſuch degree of it, that he wants any part of neceſſary ſaving knowledge, let him as he loves his ſoul, as ever he would eſcape eternal damnation ſeek out for inſtruction, and let no fear of ſhame keep any from it: For firſt it is certain the ſhame belongs only to the wilful continuing in ignorance, to which the deſire of learning is directly contrary, and is ſo far from a ſhameful, that it is a moſt commendable thing, and will be ſure to be ſo accounted by all wiſe and good men. But ſecondly, ſuppoſe ſome prophane ſenſeleſs people ſhould deride it, yet ſure that ſhame were in all reaſon to be undergone joyfully, rather than venture on that confuſion of face which will at the day of Judgment befal thoſe who to avoid a little falſe ſhame amongſt men, have gone on in a wilful ignorance of their duty, which ignorance will be ſo far from excuſing any ſins they ſhall commit, that it adds one great and heavy ſin to all the reſt, even the deſpiſing that knowledge which is offered to them. How hainous a ſin that is, you may learn in the firſt Chapter of the *Proverbs*; where *hating knowledge*, verſe 29. is ſaid to be the thing that draws down thoſe ſad vengeances forementioned, even God's forſaking men, laughing at their calamity inſtead of helping them: which is of all other conditions

tions in the world the moſt miſerable; and ſure they are madly deſperate that will run themſelves into it.

Preaching.

29. As for thoſe who have already this foundation laid by the knowledge of the grounds of Chriſtian Religion, there is yet for them a further help provided by Preaching. And it is no more than needs, for, God knows, thoſe that underſtand their duty well enough, are too apt to forget it; nay, ſometimes by the violence of their own luſts to tranſgreſs it even when they do remember it, and therefore it is very uſeful we ſhould be often put in mind of it to prevent our forgetting, and alſo often exhorted and aſſiſted to withſtand thoſe luſts which draw us to thoſe tranſgreſſions. And to theſe purpoſes preaching is intended, firſt, to warn us to be upon our guard againſt our ſpiritual enemy, and then to furniſh us with weapons for the fight; that is, ſuch means and helps as may beſt enable us to beat off temptations, and get the victory over them.

30. Since therefore this is the end of Preaching, we muſt not think we have done our duty when we have heard a Sermon, though never ſo attentively, but we muſt lay up in our hearts thoſe inſtructions and advices we there meet with, and uſe them faithfully to that end of overcoming our ſins. Therefore whenever thou comeſt to the Phyſician of thy Soul, do as thou wouldſt with

Sunday II. the Phyſician of thy Body; thou comeſt to him not only to hear him talk and tell thee what will cure thee, but alſo to do according to his directions; and if thou doſt not ſo here, thou art as vain as he that expects a bare receipt from his Doctor ſhall cure him, though he never make uſe of it. Nay, thou art much more vain and ridiculous, for that, though it do him no good, will do him no harm, he ſhall never be the worſe for having been taught a medicine, though he uſe it not: but in theſe Spiritual Receipts it is otherwiſe; if we uſe them not to our good, they will do us a great deal of harm, they will riſe up in Judgment againſt us, and make our condemnation ſo much the heavier. Beware therefore not to bring that danger upon thy ſelf, but when thou haſt heard a Sermon, conſider with thy ſelf what directions there were in it for enabling them to eſchew evil, or to do good. And if there were any thing eſpecially concern'd thine own boſom ſin, lay that cloſe to thy heart, and all the week after make it matter of meditation; think of it even whileſt thou art at thy work, if thou wanteſt other time; and not only think of it, but ſet to the practice of it, do what thou wert adviſed to, for the ſubduing ſins, and quickening grace in thee. Finally, look carefully to practiſe the counſel of the Apoſtle, *James* 1.22. *Be ye doers of the Word, not hearers only, deceiving your own ſouls.* To hope for good from the Word without doing it, is, it ſeems, nothing but a deceiving our ſelves: Let us never therefore meaſure our godlineſs by the number of Sermons which we hear, as if the hearing many were the certain mark of a good Chriſtian; but by the ſtore of fruit we bring forth by them, without which all our hearing will ſerve but to bring us into that heavier portion of ſtripes, which belongs to him that *knows his Maſter's will and does it not*, *Luke* 12.47. But this reverence which is due to Preaching we muſt not pay to all that is now adays called ſo, for God knows there are many *falſe Prophets gone out into the world*, as the Apoſtle ſpeaks, 1 *John* 4.1. And now, if ever, is that advice of his neceſſary, *To try the ſpirits whether they be of God.* But what I have ſaid, I mean only of the Preaching of thoſe who firſt have a lawful calling to the Office, and ſecondly frame their Doctrines according to the right rule, the written Word of God. But if any man ſay, he is not able to judge whether the Doctrine be according to the Word or no, let him at leaſt try it by the common known rules of duty which he doth underſtand, and if he find it a doctrine giving men liberty to commit thoſe things which are by all acknowledged ſins, ſuch as Rebellion, Injuſtice, unmercifulneſs, uncleanneſs, or the like, he may conclude, it is utterly contrary to God and his Word, and then abhorrence, and not reverence belongs to it.

31. Fifthly,

Sunday II.

The Sacraments.

31. Fifthly, We are to expreſs our honouring of God by reverencing his Sacraments: thoſe are two, Baptiſm, and the Supper of the Lord. And this we are to do, Firſt by our high eſteem of them, ſecondly, by our reverent uſage of them; we are firſt to prize them at a high rate, looking on them, as the inſtruments of bringing to us the greateſt bleſſings we can receive. The firſt of them, Baptiſm, that enters us into Covenant with God, makes us members of Chriſt, and ſo gives us right to all thoſe precious benefits that flow from him, to wit, pardon of ſins, ſanctifying grace, and heaven it ſelf, on condition we perform our parts of the Covenant. And as for the Lord's Supper, that is not only a ſign and remembrance of Chriſt and his Death; but it is actually the giving Chriſt, and all the fruits of his death to every worthy receiver; and therefore there is a moſt high eſtimation, and value due to each of them.

Of Baptiſm.

32. And not only ſo; but in the ſecond place we muſt ſhew our reverence in our uſage of them; and that, firſt, Before; ſecondly, At; thirdly, After the time of Receiving them. It is true that the Sacrament of Baptiſm being now adminiſtred to us, when we are Infants, it is not to be expected of us, that we ſhould in our own perſons do any thing, either before or at the time of receiving it: thoſe performances were ſtrictly required of all perſons, who were Baptized

when they were of years. But for us, it ſuffices to give us this right to Baptiſm, that we are born within the pale of the Church, that is, of Chriſtian Parents; and all that is required at that time is, what we can only perform by others, they in our ſtead promiſing that when we come to years we will perform our parts of the Covenant. But by how much the leſs we are then able to do ſo much, the greater bond lies on us to perform thoſe after-duties required of us, by which we are to ſupply the want of the former.

The vow of Baptiſm.

33. Now if you would know what thoſe duties are, look over thoſe promiſes which your Godfathers and Godmothers then made in your name, and you may then learn them. I cannot give you them in a better form than that of our Churches Catechiſm, which tells us, *That our Godfathers and Godmothers did promiſe and vow three things in our names*; firſt, *That we ſhould forſake the Devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh.* Where, by the Devil is meant, firſt, the worſhipping of falſe gods, which is indeed but worſhipping the Devil: A ſin which at the time of Chriſt's coming into the World was very common, moſt part of Mankind then living in that vile idolatry. And therefore when Baptiſm was firſt ordained, it was but needful to make the forſaking of thoſe falſe gods a principal part of the vow. And though thoſe

falſe

Sunday II. falſe worſhips are now much rarer, yet there was one ſpecial part of them, which may be feared to be yet too common among us, and that is all ſorts of uncleanneſs, which though we do not make Ceremonies of our Religion, as the Heathens did of theirs, yet the committing thereof is a moſt high provocation in God's eyes, ſuch as drew him to deſtroy whole *Cities with fire and brimſtone*, as you may read, *Gen.* 19. Nay, the *whole world with water*, *Gen.* 6. and will not fail to bring down judgments, and ſtrange ones, on any that continue therein; and therefore the forſaking them, well deſerves to be lookt on as an eſpecial part of this promiſe. Beſides this, all dealing with the Devil is here vowed againſt, whether it be by practiſing witchcraft our ſelves, or conſulting with thoſe that do, upon any occaſion whatever, as the recovery of our health, our goods, or whatever elſe; for this is a degree of the former ſin, it is the forſakiug of the Lord, and ſetting up the Devil for our God, whilſt we go to him in our needs for help.

34. But we alſo recounce all the works of the Devil; and thoſe are either in general all thoſe that the Devil tempts us to, or elſe thoſe particular kinds of ſin which have moſt of his image on them; that is, thoſe which he himſelf moſt practiſes, ſuch are Pride (which brought him from being an Angel of light to the accurſed condition he is now in) and Lying; he is, as our Saviour ſaith,

John 8. 44. *A Lyar, and the Father of it*; and ſuch alſo are Malice and Envy, eſpecially Killing and deſtroying of others, for he was a *murderer from the beginning, John* 8.44. But above all, there is nothing wherein we become ſo like him as in Tempting and drawing others to ſin, which is his whole trade and buſineſs, and if we make it any part of ours, we become like that *roaring Lion, that goes about ſeeking whom he may devour*, 1 Pet. 5.8. **Sunday II.**

35. The ſecond thing we Vow to forſake, is the *Pomps and vanities of this wicked world.* By the pomps and vanities there are ſeveral things meant; ſome of them ſuch as were uſed by the Heathens in ſome unlawful ſports of theirs, wherein we are not now ſo much concern'd, there being none of them remaining among us; but beſides that, there is meant all exceſs, either in diet or ſports, or apparel, when we keep not thoſe due meaſures which either by the general rules of ſobriety, or the particular circumſtances of our qualities and callings we are bound to. Next by the wicked world, we may underſtand, firſt, the wealth and greatneſs of the world, which though we do not ſo totally renounce, that it is unlawful for a Chriſtian to be either Rich or Great; yet we thus far promiſe to forſake them, that we will not ſet our hearts upon them, nor either get or keep them by the leaſt unlawful means. Secondly, by the wicked world, we may underſtand

Sunday II. the companies and cuſtoms of the world, which ſo far as they are wicked, we here renounce; that is, we promiſe never to be drawn by company to the commiſſion of a ſin, but rather to forſake the moſt delightful company, than to be anſnared by it; nor yet by cuſtom, but rather venture the ſhame of being thought ſingular, ridiculous perſons, walk as it were in a path by our ſelves, than put our ſelves into that *broad way that leads to deſtruction*, by giving our ſelves over to any ſinful cuſtom how common ſoever it be grown. If this part of our vow were but throughly conſidered, it would arm us againſt moſt of the temptations the world offers us, company and cuſtom being the two ſpecial inſtruments by which it works on us.

36. A Third thing we renounce, is all the ſinful luſt of the fleſh; where the fleſh is to be underſtood in that ſence wherein the Scripture often uſes it, for the fountain of all diſordered affections. For though thoſe unclean deſires which we ordinarily call the luſts of the fleſh are here meant, yet they are not the only things here contained, there being divers other things which the Scripture calls the *works of the fleſh*; I cannot better inform you of them than by ſetting down the liſt S. *Paul* gives of them, *Gal.* 5. 19, 20, 21. *Now the works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance,*

riance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like. This, with thoſe other deſcriptions you will find ſcattered in ſeveral places of Scripture, will ſhew you there are many things contained in this part of your vow, the forſaking all the ſinful luſts of the fleſh.

37. The ſecond thing our Godfathers and Godmothers promiſed for us, was, that we *ſhould believe all the Articles of the Chriſtian Faith.* Theſe we have ſummed up together in that which we call the Apoſtles Creed, which ſince we promiſe to believe, we are ſuppoſed alſo to promiſe to learn them, and that not only the words, but likewiſe the plain ſence of them; for who can believe what he either never heard of, or knows not any thing of the meaning of it? Now by this believing is meant not only the conſenting to the truth of them, but alſo the living like them that do believe: As for example, our believing that God created us, ſhould make us live in that ſubjection and obedience to him which becomes Creatures to their Creator; the believing that Chriſt Redeemed us, ſhould make us yield up our ſelves to him as his purchaſe, to be diſpoſed wholly by him, and imployed only in his ſervice. The believing a judgment to come, ſhould give us care ſo to walk that we may not be condemned in it. And our believing the life everlaſting, ſhould make us diligent ſo to employ

Sunday II. our ſhort moment of time here, that our everlaſting life may be a life of joy, not of miſery to us. In this manner from all the articles of the Creed, we are to draw motives to confirm us in all Chriſtian Practice, to which end it is that our learning and believing of them tends, and therefore without it we are very far from making good this part of our Vow, the *believing all the Articles of the Chriſtian Faith.*

38. The laſt part of our Vow is, that we *ſhould keep God's holy will and Commandments, and walk in the ſame all the days of our lives.* Where by *our keeping God's holy will and Commandments,* is meant our doing of all thoſe things, which he hath made known to us to be his will we ſhould perform; wherein he hath given us his holy word to inſtruct us, and teach us, what it is that he requires of us, and now he expects that we ſhould faithfully do it without favouring our ſelves in the breach of any one of his commands. And then in this entire obedience, we muſt walk *all the days of our lives:* that is, we muſt go on in a conſtant courſe of obeying God; not only fetch ſome few ſteps in his ways, but walk in them, and that not for ſome part of our time, but *all the days of our lives,* never turn out of them, but go on conſtantly in them, as long as we live in this world.

The ſtrict obligation of this Vow of Baptiſm.

39. Having now thus briefly explained to you this Vow made at your BAPTISM, all I

ſhall

Sunday II.

ſhall add concerning it, is only to remember you how nearly you are concern'd in the keeping it: and that firſt in reſpect of juſtice, ſecondly, in reſpect of advantage and benefit. That you are in juſtice bound to it, I need ſay no more but that it is a promiſe, and you know juſtice requires of every man the keeping of his promiſe. But then this is of all other promiſes the moſt ſolemn and binding, for it is a Vow, that is, a promiſe made to God; and therefore we are not only unjuſt, but forſworn, whenever we break any part of it.

40. But ſecondly, we are alſo highly concerned to keep it, in reſpect of our own benefit. I told you before, that Baptiſm entred us into Covenant with God; now a Covenant is made up of two parts, that is, ſomething promiſed by the one party, and ſomething by the other of the parties that make the Covenant. And if one of them break his part of the Covenant, that is, perform not what he hath agreed to, he can in no reaſon look that the other ſhould make good his. And ſo it is here, God doth indeed promiſe thoſe benefits before mentioned, and that is his part of the Covenant. But then we alſo undertake to perform the ſeveral things contained in this Vow of Baptiſm, and that is our part of it, and unleſs we do indeed perform them, God is not tied to make good his; and ſo we forfeit all thoſe precious benefits

Sunday II. and advantages, we are left in that natural and miſerable eſtate of ours, *children of wrath, enemies to God, and heirs of eternal damnation.* And now what can be the pleaſure that any or all ſins can afford us, that can make us the leaſt degree of recompence for ſuch a loſs, the loſs of God's favour and grace here, and the loſs of our own Souls hereafter? For as our Saviour ſaith, *Mark* 8. 36. *What ſhall it profit a man if he ſhall gain the whole world and loſe his own ſoul?* Yet this mad bargain we make whenever we break any part of this our Vow of Baptiſm. It therefore moſt nearly concerns us to conſider ſadly of it, to remember that every ſin we commit is a direct breach of this our Vow, and therefore when thou art tempted to any ſin, ſeem it never ſo light, ſay not of it as *Lot* did of *Zoar*, *Gen.* 19.20. *Is it not a little one?* But conſider that whatever it is, thou haſt in thy Baptiſm vowed againſt it, and then be it never ſo little, it draws a great one at the heels of it, no leſs than that of being forſworn, which whoever commits, God hath in the third Commandment pronounced, *He will not hold him guiltneſs.* And that we may the better keep this Vow, it will be very uſeful often to repeat to our ſelves the ſeveral branches of it, that ſo we may ſtill have it ready in our minds to ſet againſt all temptations; and ſurely it is ſo excellent a weapon, that if we do not either caſt it aſide, or uſe it very negligently, it will enable us by God's help, to put to flight our ſpiritual adverſary. And this is that reverence we are to pay to this firſt Sacrament, that of Baptiſm.

SUNDAY III.

Of the Sacrament of the Lord's Supper, Of preparation before, as examination; of Repentance, Faith, Obedience; of duties to be done at the Receiving and afterwards, &c.

Sect. 1. NOW follows the Reverence due to the Sacrament of the LORD's SUPPER; and in this I muſt follow my firſt diviſion, and ſet down firſt, what is to be done Before; ſecondly, At; and thirdly, After the time of Receiving; for in the Sacrament we cannot be excuſed from any of theſe, though in the former we are. *The Lord's Supper.*

2. And firſt, for that which is to be done Before, S. *Paul* tells us it is Examination, 1 *Cor.* 11. 28. *But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.* But before I proceed to the particulars of this Examination, I muſt in the general tell you, that the ſpecial buſineſs we have to do in this Sacrament, is to repeat and renew that Covenant we made with God in our Baptiſm, which we having many ways grievouſly broken, it pleaſes God in his great *Things to be done before receiving.* *Examination.*

mercy

Sunday III. mercy to ſuffer us to come to the renewing of it in this Sacrament, which if we do in ſincerity of heart, he hath promiſed to accept us, and to give us all thoſe benefits in this, which he was ready to beſtow in the other Sacrament, if we had not by our own fault forfeited them. Since then the renewing of our Covenant is our buſineſs at this time, it follows that theſe three things are neceſſary towards it: First, that we underſtand what the Covenant is; Secondly that we conſider what our Breaches of it have been; and thirdly that we reſolve upon a ſtrict obſervance of it, for the reſt of our life. And the trying our ſelves in every one of theſe particulars is that examination which is required of us before we come to this Sacrament.

3. And firſt, we are to examine whether we underſtand what this Covenant is; this is exceeding neceſſary, as being the foundation of both the other, for it is neither poſſible to diſcover our paſt ſins, nor to ſettle purpoſes againſt them for the future without it. Let this therefore be your firſt buſineſs, Try whether you rightly underſtand what that Covenant is which you entered into at your Baptiſm, what be the mercies promiſed on God's part, and the Duties on yours. And becauſe the Covenant made with each of us in Baptiſm is only the applying to our particulars the Covenant made by God in Chriſt with all Mankind in general, you are to con-

ſider whether you underſtand that; if you do not, you muſt immediately ſeek for inſtruction in it. And till you have means of gaining better, look over what is briefly ſaid in the entrance to this Treatiſe concerning the SECOND COVENANT, which is the foundation of that Covenant which God makes with us in our Baptiſm. And becauſe you will there find, that obedience to all God's Commands is the condition required of us,and is alſo that which we expreſly Vow in our Baptiſm, it is neceſſary you ſhould likewiſe know what thoſe Commands of God are. Therefore if you find you are ignorant of them,never be at reſt till you have got your ſelf inſtructed in them, and have gained ſuch a meaſure of knowledge as may direct you to do that *Whole Duty of Man* which God requires. And the giving thee this inſtruction is the only aim of this Book, which the more ignorant thou art, the more earneſtly I ſhall intreat thee diligently to read. And if thou haſt heretofore approacht to this Holy Sacrament in utter ignorance of theſe neceſſary things, bewail thy ſin in ſo doing, but preſume not to come again till thou haſt by gaining this neceſſary knowledge fitted thy ſelf for it, which thou muſt haſten to do. For though no man muſt come to the Sacrament in ſuch ignorance, yet if he wilfully continue in it,that will be no excuſe to him for keeping from this holy Table.

Sunday III. 4. The ſecond part of our examination is concerning our breaches of this Covenant; and here thou wilt find the uſe of that knowledge I ſpeak of. For there is no way of diſcovering what our ſins have been, but by trying our Actions by that which ſhould be the rule of them, the Law of God. When therefore thou ſetteſt to this part of examination, remember what are the ſeveral branches of thy duty, and then ask thy own heart in every particular, how thou haſt performed it. And content not thy ſelf with knowing in general that thou haſt broken God's Law, but do thy utmoſt to diſcover in what particulars thou haſt done ſo. Recal, as well as thou canſt, all the paſſages of thy life, and in each of them conſider what part of that duty hath been tranſgreſt by it. And that not only in the groſſer act, but in word alſo; nay, even in thy moſt ſecret thoughts: For though man's Law reaches not to them, yet God's doth; ſo that whatever he forbids in the act, he forbids likewiſe in the thoughts and deſires, and ſees them as clearly as our moſt publick acts. This particular ſearch is exceeding neceſſary; for there is no promiſe of forgiveneſs of any ſin but only to him that confeſſeth and forſaketh it. Now to both theſe it is neceſſary that we have a diſtinct and particular knowledge of our ſins. For how can he either confeſs his Sin, that knows not his guilt of it? or how can he reſolve to forſake

Sins.

Several ſorts.

it, that diſcerns not himſelf to have formerly cleaved to it? Therefore we may ſurely conclude that this Examination is not only uſeful but neceſſary towards a full and compleat repentance; for he that does not take this particular view of his ſins, will be likely to repent but by halves, which will never avail him towards his pardon; nothing but an entire forſaking of every evil way, being ſufficient for that. But ſurely of all o her times it concerns us, that when we come to the Sacrament, our repentance be full and compleat; and therefore this ſtrict ſearch of our own hearts is then eſpecially neceſſary. For although it be true, that it is not poſſible by all our diligence to diſcover or remember every ſin of our whole lives, and though it be alſo true, that what is ſo unavoidably hid from us, may be forgiven without any more particular confeſſion than that of *David*, Pſal. 19. 12. *Cleanſe thou me from my ſecret faults*: yet this will be no plea for us, if they come to be ſecret only, becauſe we are negligent in ſearching. Therefore take heed of deceiving thy ſelf in this weighty buſineſs, but ſearch thy ſoul to the bottom, without which it is impoſſible that the wounds thereof ſhould ever be throughly cured.

5. And as you are to inquire thus narrowly concerning the ſeveral Sorts of ſins, ſo alſo muſt you concerning the Degrees of them, for there are divers circumſtances which in-

Sunday III. creaſe and heighten the Sin. Of this ſort there are many; as firſt, when we ſin againſt knowledge, that is, when we certainly know ſuch a thing to be a ſin, yet for the preſent pleaſure or profit (or whatever other motive) adventure on it. This is by Chriſt himſelf adjudged to be a great heightning of the ſin. *He that knows his Maſter's will and doth it not, ſhall be beaten with many ſtripes*, *Luk.* 12. 47. Secondly, when we ſin with Deliberation, that is, when we do not fall into it of a ſudden, ere we are aware, but have time to conſider of it, this is another degree of the ſin. But thirdly, a yet higher is, when we do it againſt the Reſiſtances and checks of our own Conſcience, when that at the time tells us, This thing thou oughteſt not to do: nay lays before us the danger as well as the ſin of it, yet in ſpight of theſe admonitions of conſcience we go on and commit the ſin; this is a huge increaſe of it, ſuch as will raiſe the leaſt ſin into a moſt high provocation. For it is plain, a ſin thus committed muſt be a wilful one, and then be the matter of it never ſo light, it is moſt hainous in God's eyes. Nay, this is a circumſtance of ſuch force, that it may make an indifferent action that is in it ſelf no ſin, become one. For though my Conſcience ſhould erre in telling me ſuch a thing were unlawful, yet ſo long as I were ſo perſwaded, it were ſin for me to do that thing; for in that caſe my

Will conſents to the doing a thing which I believe to be diſpleaſing to God, and God (who judges us by our Wills, not Underſtandings) imputes it to me as a ſin, as well as if the thing were in it ſelf unlawful. And therefore ſurely we may conclude, that any thing which is in it ſelf ſinful, is made much more ſo by being committed againſt the checks of Conſcience. A fourth aggravation of a ſin is when it hath been often repeated, for then there is not only the guilt of ſo many more Acts, but every Act grows alſo ſo much worſe, and more inexcuſable. We alſo judge thus in faults committed againſt our ſelves, we can forgive a ſingle injury more eaſily than the ſame when it hath been repeated, and the oftner it hath been ſo repeated, the more hainous we account it. And ſo ſurely it is in faults againſt God alſo. Fifthly, the ſins which have been committed after Vows and Reſolutions of amendment are yet more grievous; for that contains alſo the breaking of thoſe promiſes. Somewhat of this there is in every wilful ſin, becauſe every ſuch is a breach of that Vow we make at Baptiſm. But beſides that, we have ſince bound our ſelves by new Vows, if at no other time, yet ſurely at our coming to the Lord's Supper, that being (as was formerly ſaid) purpoſely to repeat our Vows of Baptiſm. And the more of theſe Vows we have made, ſo much the greater is our guilt, if we fall back to any ſin we then renounced. This is a thing very well worth weighing, and therefore examine thy ſelf particularly at thy approach to the Sacrament concerning thy breaches of former Vows made at the Holy Table. And if upon any other occaſion, as ſickneſs, trouble of mind, or the like, thou haſt at any time made any other, call thy ſelf to a ſtrict account how thou haſt performed them alſo, and remember that every ſin committed againſt ſuch vows, is beſides its own natural guilt,a Perjury likewiſe. Sixthly, a yet higher ſtep is when a Sin hath been ſo often committed that we are come to a cuſtom and habit of it: and that is indeed a high degree.

6. Yet even of habits ſome are worſe than others, as firſt if it be ſo confirmed that we are come to a hardneſs of heart,have no ſenſe at all of the ſin: Or, ſecondly, if we go on in it againſt any extraordinary means uſed by God to reform us, ſuch as ſickneſs, or any other affliction which ſeems to be ſent on purpoſe for our reclaiming. Or thirdly, if all Reproofs and Exhortations either of Miniſters or private friends work not on us, but either make us angry at our reprovers, or ſet us on defending the ſin. Or laſtly, if this ſinful habit be ſo ſtrong in us as to give us a love to the ſin,not only in our ſelves but in others; if, as the Apoſtle ſaith, *Rom.* 1. 31. *We do not only do the things, but take pleaſure in them that do them,* and therefore entice and draw as

many as we can into the ſame ſins with us: Then it is riſen to the higheſt ſtep of wickedneſs, and is to be lookt on as the utmoſt degree both of ſin and danger. Thus you ſee how you are tô examin your ſelves concerning your ſins, in each of which you are to conſider how many of theſe heightning circumſtances there have been, that ſo you may aright meaſure the hainouſneſs of them.

Humiliation.

7. Now the end of this Examination is, to bring you to ſuch a ſight of your ſins as may truly humble you, make you ſenſible of your own danger, that have provoked ſo great a Majeſty, who is able ſo ſadly to revenge himſelf upon you, and that will ſurely even to the moſt carnal heart appear a reaſonable ground of ſorrow. But that is not all; it muſt likewiſe bring you to a ſenſe and abhorrence of your baſeneſs and ingratitude, that have thus offended ſo good and gracious a God, that have made ſuch unworthy and unkind returns to thoſe tender and rich mercies of his. And this conſideration eſpecially muſt melt your hearts into a deep ſorrow and contrition, the degree whereof muſt be in ſome meaſure anſwerable to the degree of your ſins. And the greater it is provided, it be not ſuch as ſhuts up the hope of Gods Mercy, the more acceptable it is to God, who hath promiſed not *to deſpiſe a broken and contrite heart*, *Pſ.* 51.17. And the more likely it will be alſo to bring us to amendment: For if we have once

felt what the ſmart of a wounded Spirit is, we ſhall have the leſs mind to venture upon ſin again.

8. For when we are tempted with any of the ſhort pleaſures of ſin, we may then out of our own experience ſet againſt them the ſharp pains and terrors of an accuſing conſcience, which will to any that hath felt them be able infinitely to outweigh them. Endeavour therefore to bring your ſelves to this melting temper, to this deep unfeigned ſorrow, and that not only for the danger you have brought upon your ſelf;for though that be a conſideration which may and ought to work ſadneſs in us, yet where that alone is the motive of our ſorrow, it is not that ſorrow which will avail us for pardon ; and the reaſon of it is clear,for that ſorrow proceeds only from the love of our ſelves, we are ſorry becauſe we are like to ſmart. But the ſorrow of a true penitent muſt be joyned alſo with the love of God, and that will make us grieve for having offended him, though there were no puniſhment to fall upon our ſelves. The way then to ſtir up this ſorrow in us, is firſt, to ſtir up our love of God, by repeating to our ſelves the many gracious acts of his mercy towards us, particularly that of his ſparing us, and not cutting us off in our ſins. Conſider with thy ſelf how many and how great provocations thou haſt offered him, perhaps in a continued courſe of many

Contrition.

years wilful diſobedience, for which thou mighteſt with perfect juſtice have been ere this ſent quick into Hell: Nay, poſſibly thou haſt before thee many examples of leſs ſinners than thou art, who have been ſuddenly ſnatcht away in the midſt of their ſins. And what cauſe canſt thou give, why thou haſt thus long eſcaped, but only becauſe his eye hath ſpared thee? And what cauſe of that ſparing, but his tender compaſſions towards thee, his unwillingneſs that thou ſhouldſt periſh? This conſideration if it be preſt home upon thy ſoul, cannot chuſe (if thy heart be not as hard as the nether Milſtone) but awake ſomewhat of love in thee towards this gracious, this long-ſuffering God, and that love will certainly make it appear to thee, that it is an *evil thing and bitter, that thou haſt forſaken the Lord*, Jer. 2. 19. That thou haſt made ſuch wretched requitals of ſo great mercy; it will make thee both aſhamed and angry at thy ſelf that thou haſt been ſuch an unthankful creature. But if the conſideration of this one ſort of mercy, God's forbearance only, be ſuch an engagement and help to this godly ſorrow, what will then be the multitude of thoſe other mercies which every man is able to reckon up to himſelf? And therefore let every man be as particular in it as he can, call to mind as many of them as he is able, that ſo he may attain to the greater degree of true contrition.

Sunday III.

9. And

Sunday III.

9. And to all theſe endeavours muſt be added earneſt prayers to God, that he by his holy Spirit would ſhew you your ſins, and ſoften your hearts, that you may throughly bewail and lament them.

Confeſſion.

10. To this muſt be joyned an humble confeſſion of ſins to God, and that not only in general, but alſo in particular, as far as your memory of them will reach, and that with all thoſe heightning circumſtances of them, which you have by the forementioned examination diſcovered. Yea, even ſecret and forgotten ſins muſt in general be acknowledged; for it is certain there are multitudes of ſuch; ſo that it is neceſſary for every one of us to ſay with *David*, Pſal. 19. 12. *Who can underſtand his errors? Cleanſe thou me from my ſecret faults.* When you have thus confeſt your ſins with this hearty ſorrow, and ſincere hatred of them, you may then (and not before) be concluded to feel ſo much of your diſeaſe, that it will be ſeaſonable to apply the remedy.

Faith.

11. In the next place therefore you are to look on him whom God *hath ſet forth to be the propitiation for our ſins*, Rom. 3. 25. *Even Jeſus Chriſt that Lamb of God, which taketh away the ſins of the world, Joh.* 1. 29. And earneſtly beg of God, that by his moſt precious blood your ſins may be waſhed away; and that God would for his ſake be reconciled to you. And this you are to believe will ſurely

be done, if you do for the reſt of your time forſake your ſins, and give your ſelves up ſincerely to obey God in all his Commands. But without that, it is vain to hope any benefit from Chriſt, or his ſufferings. And therefore the next part of your preparation muſt be the ſetting thoſe reſolutions of obedience, which I told you was the third thing you are to examine your ſelves of before your approach to the holy Sacrament.

Reſolutions of Obedience.

12. Concerning the particulars of this Reſolution, I need ſay no more, but that it muſt anſwer every part, and branch of our duty; that is, we muſt not only in general reſolve that we will obſerve God's Commandments, but we muſt reſolve it for every Commandment by it ſelf; and eſpecially where we have found our ſelves moſt to have failed heretofore, there eſpecially to renew our reſolutions. And herein it nearly concerns us to look that theſe reſolutions be ſincere and unfeigned, and not only ſuch ſlight ones as people uſe out of cuſtom to put on at their coming to the Sacrament, which they never think of keeping afterwards. For this is a certain truth, that whoſoever comes to this holy Table without an entire hatred of every ſin, comes unworthily; and it is as ſure, that he that doth entirely hate all ſin, will reſolve to forſake it; for you know forſaking naturally follows hatred, no man willingly abides with a thing or perſon he hates. And

Sunday III.

therefore he that doth not ſo reſolve, as that God the ſearcher of hearts may approve it as ſincere, cannot be ſuppoſed to hate ſin, and ſo cannot be a worthy receiver of that holy Sacrament. Therefore try your reſolutions throughly, that you deceive not your ſelves in them; it is your own great danger, if you do; for it is certain you cannot deceive God, nor gain acceptation from him by any thing which is not perfectly hearty and unfeigned.

Of the Means.

13. Now as you are to reſolve on this new obedience, ſo you are likewiſe to reſolve on the Means, which may aſſiſt you in the performance of it. And therefore conſider in every duty, what are the means that may help you in it, and reſolve to make uſe of them, how uneaſie ſoever they be to your fleſh; ſo on the other ſide conſider what things they are, that are likely to lead you to ſin, and reſolve to ſhun and avoid them: this you are to do in reſpect of all ſins whatever, but eſpecially in thoſe, whereof you have formerly been guilty. For there it will not be hard for you to find, by what ſteps and degrees you were drawn into it, what Company, what Occaſion it was that enſnared you, as alſo to what ſort of Temptations you are apteſt to yield. And therefore you muſt particularly fence your ſelf againſt the ſin, by avoiding thoſe occaſions of it.

14. But it is not enough that you reſolve you will do all this hereafter, but you muſt

inſtantly ſet to it, and begin the courſe by doing at the preſent whatſoever you have opportunity of doing. And there are ſeveral things which you may, nay, muſt do at the preſent, before you come to the Sacrament.

Preſent renouncing of ſin.

15. As firſt, you muſt caſt off every ſin, not bring any one unmortified luſt with you to that Table; for it is not enough to purpoſe to caſt them off afterwards, but you muſt then actually do it by withdrawing all degrees of love and affection from them; you muſt then give a bill of divorce to all your old beloved ſins, or elſe you are in no way fit to be married to Chriſt. The reaſon of this is clear; for this Sacrament is our ſpiritual nouriſhment; now before we can receive ſpiritual nouriſhment, we muſt have ſpiritual life, (for no man gives food to a dead perſon.) But whoſoever continues not only in the act, but in the love of any one known ſin, hath no ſpiritual life, but is in God's account no better than a dead carcaſs, and therefore cannot receive that ſpiritual food. It is true he may eat the bread, and drink the wine, but he receives not Chriſt, but inſtead of him, that which is moſt dreadful; the Apoſtle will tell you what, 1 *Cor.* 11. 29. *He eats and drinks his own damnation.* Therefore you ſee how great a neceſſity lies on you thus actually to put off every ſin before you come to this Table.

Imbracing vertue.

16. And the ſame neceſſity lies on you for a ſecond thing to be done at this time, and

Sunday III. that is, the putting your ſoul into a heavenly and Chriſtian temper; by poſſeſſing it with all thoſe Graces which may render it acceptable in the eyes of God. For when you have turned out Satan and his accurſed train, you muſt not let your ſoul lie empty; if you do, Chriſt tells you, *Luk.* 11. 26. He will *quickly return again, and your laſt eſtate ſhall be worſe than your firſt.* But you muſt by earneſt prayer invite into it the holy Spirit with his Graces, or if they be in ſome degree there already, you muſt pray that he will yet more fully poſſeſs it, and you muſt quicken and ſtir them up.

Quickening of Graces. 17. As for example, you muſt quicken your Humility, by conſidering your many and great ſins: your Faith, by meditating on God's promiſes to all penitent ſinners; your love to God, by conſidering his mercies, eſpecially thoſe remembred in the Sacrament, his giving Chriſt to die for us; and your love to your neighbour, nay to your enemies, by conſidering that great example of his ſuffering for us that were enemies to him. And it is moſt particularly required of us when we come to this Table that we copy out this pattern of his in a perfect forgiveneſs of all that have offended us, and not only forgiveneſs, but ſuch a kindneſs alſo as will expreſs it ſelf in all offices of love and friendſhip to them.

Charity. 18. And if you have formerly ſo quite forgot that bleſſed example of his, as to do the direct contrary; if you have done any unkindneſs

kindneſs or injury to any perſon, then you are to ſeek forgiveneſs from him: and to that end, firſt acknowledge your fault, and ſecondly reſtore to him, to the utmoſt of your power, whatſoever you have deprived him of, either in goods or credit. This Reconciliation with our brethren is abſolutely neceſſary towards the making any of our ſervices acceptable with God, as appears by that precept of Chriſt, *Matth.* 5. 23, 24. *If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.* Where you ſee, that though the gift be already at the Altar, it muſt rather be left there unoffered, than be offered by a man that is not at perfect peace with his neighbour. And if this Charity be ſo neceſſary in all our ſervices, much more in this, where by a joynt partaking in the ſame holy myſteries, we ſignifie our being united and knit not only to Chriſt our head, but alſo to each other as fellow-members. And therefore if we come with any malice in our hearts, we commit an act of the higheſt Hypocriſie, by making a ſolemn profeſſion in the Sacrament of that charity and brotherly love, whereof our hearts are quite void.

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Devotion.

19. Another moſt neceſſary grace at this time is that of Devotion, for the raiſing whereof we muſt allow our ſelves ſome time

to withdraw from our worldly affairs, and wholly to ſet our ſelves to this buſineſs of preparation; one very ſpecial part of which preparation lies in raiſing up our ſouls to a devout and heavenly temper. And to that it is moſt neceſſary that we caſt off all thoughts of the world, for they will be ſure as ſo many clogs to hinder our ſouls in their mounting towards Heaven. A ſpecial exerciſe of this devotion is Prayer, wherein we muſt be very frequent and earneſt at our coming to the Sacrament, this being one great inſtrument wherein we muſt obtain all thoſe other graces required in our preparation. Therefore be ſure this be not omitted; for if you uſe never ſo much endeavour beſides, and leave out this, it is the going to work in your own ſtrength without looking to God for his help, and then it is impoſſible you ſhould proſper in it: *For we are not able of our ſelves to think any thing, as of our ſelves, but our ſufficiency is of God*, 2 *Cor.* 3. 5. Therefore be inſtant with him ſo to aſſiſt you with his grace, that you may come ſo fitted to this Holy Table, that you may be partakers of the benefits there reached out to all worthy receivers.

Neceſſity of theſe Graces.

20. Theſe and all other ſpiritual Graces our Souls muſt be cloathed with when we come to this Feaſt; for this is that Wedding Garment, without which whoſoever comes, is like to have the entertainment mentioned in

the Parable of him who came to the marriage without a *wedding garment*, Matth. 22. 13. *who was caſt into utter darkneſs, where is weeping and gnaſhing of teeth*; for though it is poſſible he may ſit it out at the preſent, and not be ſnatcht from the Table, yet St. *Paul* aſſures him, *he drinks damnation to himſelf*, and how ſoon it may fall on him is uncertain: But it is ſure, it will, if repentance prevent it not; and as ſure that whenever it does come, it will be *intolerable: for who among us can dwell with everlaſting burnings?* Iſa. 33. 14.

The uſefulneſs of a ſpiritual Guide.

21. I ſhall add but one thing more concerning the things which are to be done before the Sacrament, and that is an advice, that if any Perſon upon a ſerious view of himſelf cannot ſatisfie his own Soul of his ſincerity, and ſo doubts whether he may come to the Sacrament, he do not reſt wholly on his own judgment in the caſe; for if he be a truly humbled Soul, it is likely he may judge too hardly of himſelf; if he be not, it is odds, but if he be left to the ſatisfying his own doubts, he will quickly bring himſelf to paſs too favourable a ſentence. Or whether he be the one or the other, if he come to the Sacrament in that doubt, he certainly plunges himſelf into farther doubts and ſcruples, if not into ſin: on the other ſide, if he forbear becauſe of it, if that fear be a cauſleſs one, then he groundleſly abſents himſelf from that Holy Ordinance, and ſo deprives his Soul of

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the benefits of it. Therefore in the midſt of ſo many dangers which attend the miſtake of himſelf, I would, as I ſaid before, exhort him not to truſt to his own judgment, but to make known his caſe to ſome diſcreet and godly Miniſter, and rather be guided by his, who will probably (if the caſe be duly and without any diſguiſe diſcovered to him) be better able to judge of him than he of himſelf. This is the counſel the Church gives in the Exhortation before the Communion, where it is adviſed, that if any by other means there forementioned, *cannot quiet his own Conſcience, but require further counſel and comfort, then let him go to ſome diſcreet and learned Miniſter of God's Word, and open his grief, that he may receive ſuch ghoſtly counſel, advice and comfort, that his Conſcience may be relieved*, &c. This is ſurely ſuch advice as ſhould not be neglected neither at the time of coming to the Sacrament nor any other, when we are under any fear or reaſons of doubt concerning the ſtate of our Souls. And for want of this many have run into very great miſchief, having let the doubt feſter ſo long, that it hath either plunged them into deep diſtreſſes of Conſcience, or, which is worſe, they have to ſtill that diſquiet within them, betaken themſelves to all ſinful pleaſures, and ſo quite caſt off all care of their ſouls.

Not to be aſhamed to diſcover our ſelves to one.

22. But to all this it will perhaps be ſaid, that this cannot be done without diſcovering the

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the nakedneſs and blemiſhes of the ſoul, and there is ſhame in that, and therefore men are unwilling to do it. But to that I anſwer, That it is very unreaſonable that ſhould be a hindrance: For firſt, I ſuppoſe you are to chuſe only ſuch a perſon as will faithfully keep any ſecret you ſhall commit to him, and ſo it can be no publick ſhame you can fear. And if it be in reſpect of that ſingle perſon, you need not fear that neither; for ſuppoſing him a godly man, he will not think the worſe of you, but the better, that you are ſo deſirous to ſet all right between God and your Soul. But if indeed there were ſhame in it, yet as long as it may be a means to cure both your trouble and your ſin too (as certainly godly and faithful counſel may tend much to both) that ſhame ought to be deſpiſed; and it is ſure it would, if we loved our Souls as well as our Bodies: For in bodily diſeaſes, be they never ſo foul or ſhameful, we count him a fool who will rather miſs the cure than diſcover it; and then it muſt here be ſo much a greater folly, by how much the ſoul is more precious than the body.

As neceſſary to the confident as to the doubtful.

23. But God knows it is not only doubtful perſons to whom this advice might be uſeful, there are others of another ſort, whoſe confidence is their diſeaſe, who preſume very groundleſly of the goodneſs of their eſtates: And for thoſe it were moſt happy, if they could be brought to hear ſome more equal

judgments than their own in this ſo weighty a buſineſs. The truth is, we are generally ſo apt to favour our ſelves, that it might be very uſeful for the moſt, eſpecially the more ignorant ſort, ſometimes to adviſe with a ſpiritual Guide; to enable them to paſs right judgments on themſelves; and not only ſo, but to receive directions, how to ſubdue and mortifie thoſe ſins they are moſt inclined to, which is a matter of ſo much difficulty, that we have no reaſon to deſpiſe any means that may help us in it.

At the time of receiving. Meditation of thy unworthineſs.

24. I have now gone through thoſe ſeveral parts of duty we are to perform *Before* our Receiving; in the next place, I am to tell you, what is to be done *At the time of Receiving.* When thou art at the holy Table; firſt humble thy ſelf in an unfeigned acknowledgment of thy great unworthineſs to be admitted there; and to that purpoſe remember again between God and thine own ſoul, ſome of thy greateſt, and fouleſt ſins, thy breaches of former Vows made at that Table, eſpecially ſince thy laſt Receiving. Then meditate on thoſe bitter ſufferings of Chriſt, which are ſet out to us in the Sacrament: when thou ſeeſt the bread broken, remember how his bleſſed body was torn with nails upon the Croſs; when thou ſeeſt the Wine poured out, remember how his precious Blood was ſpilt there; and then conſider it was thy ſins that cauſed both. And here think

The ſufferings of Chriſt.

how unworthy a wretch thou art to have done that which occaſioned ſuch torments to Him: how much worſe than his very crucifiers. They crucified him once, but thou haſt, as much as in thee lay, crucified him daily. They crucified him becauſe they knew him not, but thou haſt known both what he is in himſelf, *The Lord of Glory*, and what he is to thee, a moſt tender and merciful Savior, and yet thou haſt ſtill continued thus to crucifie him afreſh. Conſider this, and let it work in thee, firſt a great ſorrow for thy ſins paſt, and then a great hatred and a firm reſolution againſt them for the time to come.

The atonement wrought by them.

25. When thou haſt a while thus thought on theſe ſufferings of Chriſt for the increaſing thy humility and contrition: then in the ſecond place think of them again, to ſtir up thy Faith; look on him as the Sacrifice offered up for thy ſins, for the appeaſing of God's wrath, and procuring his favour and mercies toward thee. And therefore believingly, yet humbly beg of God to accept of that Satisfaction made by his innocent and beloved Son, and for the merits thereof to pardon thee whatever is paſt, and to be fully reconciled to thee.

The thankfulneſs owing for them.

26. In the third place conſider them again to raiſe thy Thankfulneſs. Think how much both of ſhame and pain he there endured, but eſpecially thoſe great agonies of his Soul, which drew from him that bitter cry, *My*

God, my God, why haſt thou forſaken me? Mat. 27. 45. Now all this he ſuffered only to keep thee from periſhing. And therefore conſider what unexpreſſible thanks thou oweſt him; and endeavour to raiſe thy Soul to the moſt zealous and hearty thankſgiving: for this is a principal part of duty at this time, the praiſing and magnifying that mercy which hath redeemed us by ſo dear a price. Therefore it will here well become thee to ſay with *David, I will take the Cup of Salvation, and will call upon the Name of the Lord.*

The great love of Chriſt in them,

27. Fourthly, look on theſe ſufferings of Chriſt to ſtir up this love; and ſurely there cannot be a more effectual means of doing it; for here the love of Chriſt to thee is moſt manifeſt, according to that of the Apoſtle, 1 *Joh.* 3. 16. *Hereby perceive we the love of God toward us, becauſe he laid down his life for us.* And that even the higheſt degree of *love*, for as himſelf tells us, *Joh.* 15. 13. *Greater love than this hath no man, that a man lay down his life for his friend.* Yet even greater love than this had he; for he not only died, but died the moſt painful and moſt reproachful death, and that not for his friends, but for his utter enemies. And therefore if after all this love on his part there be no return of love on ours, we are worſe than the vileſt ſort of men, for even the *Publicans*, Matth. 5. 46. *love thoſe that love them.* Here therefore chide and reproach

thy ſelf that thy love to him is ſo faint and cool, when his to thee was ſo zealous and affectionate. And endeavour to enkindle this holy flame in thy Soul, to love him in ſuch a degree, that thou mayeſt be ready to copy out his example, to part with all things, yea, even life it ſelf whenever he calls for it, that is, whenſoever thy obedience to any command of his ſhall lay thee open to thoſe ſufferings. But in the mean time to reſolve never again to make any league with his enemies, to entertain or harbour any ſin in thy breaſt. But if there have any ſuch hitherto remained with thee, make this the ſeaſon to kill and crucifie it; offer it up at this inſtant a ſacrifice to him who was ſacrificed for thee, and particularly for that very end that *he might redeem thee from all iniquity.* Therefore here make thy ſolemn reſolutions to forſake every ſin, particularly, thoſe into which thou haſt moſt frequently fallen. And that thou mayeſt indeed perform thoſe reſolutions, earneſtly beg of this crucified Saviour, that he will, by the power of his death, mortifie and kill all thy corruptions.

The benefits of the New Covenant ſealed in the Sacrament.

28. When thou art about to receive the Conſecrated Bread and Wine, remember that God now offers to ſeal to thee that New Covenant made with Mankind in his Son. For ſince he gives that his Son in the Sacrament, he gives with him all the benefits of that Covenant, to wit, pardon of Sins,

Sanctifying grace, and a Title to an eternal inheritance. And here be aſtoniſhed at the infinite goodneſs of God, who reaches out to thee ſo precious a treaſure. But then remember that this is all but on condition that thou perform thy part of the Covenant. And therefore ſettle in thy ſoul the moſt ſerious purpoſe of obedience, and then with all poſſible devotion joyn with the Miniſter in that ſhort but excellent prayer, uſed at the inſtant of giving the Sacrament, *The Body of our Lord*, &c.

Upon Receiving give thanks

29. So ſoon as thou haſt Received, offer up thy devouteſt Praiſes for that great mercy, together with thy moſt earneſt Prayers for ſuch aſſiſtance of God's Spirit as may enable thee to perform the Vow thou haſt now made. Then remembring that Chriſt is *a propitiation not for our ſins only, but alſo for the ſins of the whole world*; let thy charity reach as far as his hath done, and pray for all mankind, that every one may receive the benefit of that Sacrifice of His; commend alſo to God the eſtate of the Church, that particularly whereof thou art a Member. And forget not to pray for all to whom thou oweſt Obedience, both in Church and State; and ſo go on to pray for ſuch particular perſons as either thy Relations or their wants ſhall preſent to thee. If there be any Collection for the poor (as there always ought to be at this time) give freely according to thy ability;

Pray.

or if by the default of others, there be no ſuch Collection, yet do thou privately deſign ſomething towards the relief of thy poor brethren, and be ſure to give it, the next fitting opportunity that offers it ſelf. All this thou muſt contrive to do in the time that others are receiving, that ſo when the publick prayers after the Adminiſtration begin, thou mayeſt be ready to joyn in them, which thou muſt likewiſe take care to do with all devotion. Thus much for behaviour At the time of Receiving.

After the Sacrament.

30. Now follows the third and laſt thing, that is, what thou art to do After thy Receiving. That which is immediately to be done, is as ſoon as thou art retir'd from the Congregation, to offer up again to God thy Sacrifice of Praiſe for all thoſe precious mercies conveyed to thee in that holy Sacrament, as alſo humbly to intreat the continued aſſiſtance of his grace to enable thee to make good all thoſe purpoſes of obedience thou haſt now made. And in whatſoever thou knoweſt thy ſelf moſt in danger, either in reſpect of any former habit, or natural inclination, there eſpecially deſire and earneſtly beg his aid.

Private Prayer and thanksgiving.

31. When thou haſt done thus, do not preſently let thy ſelf looſe to thy worldly cares and buſineſs, but ſpend all that day, either in meditating, praying, reading, good conferences, or the like; ſo as may beſt keep up that

Not preſently to fall to worldly affairs.

that holy flame that is inkindled in thy heart. Afterwards when thy calling requires thee to fall to thy uſual affairs, do it, but yet ſtill remember that thou haſt a greater buſineſs than that upon thy hands; that is, the performing of all thoſe promiſes, thou ſo lately madeſt to God; and therefore whatever thy outward employments are, let thy heart be ſet on that, keep all the particulars of thy reſolutions in memory, and whenever thou art tempted to any of thy old ſins, then conſider, this is the thing thou ſo ſolemnly vowedſt againſt, and withal remember what a horrible guilt it will be if thou ſhouldſt now wilfully do any thing contrary to that vow; yea, and what a horrible miſchief alſo it will be to thy ſelf. For at thy receiving, God and thou entredſt into Covenant, into a league of friendſhip and kindneſs. And as long as thou keepeſt in that friendſhip with God, thou art ſafe, all the Malice of Men or Devils can do thee no harm: For, as the Apoſtle ſaith, *Rom.*8.31. *If God be for us, who can be againſt us?* But if thou breakeſt this league (as thou certainly doeſt, if thou yieldeſt to any wilful ſin) then God and thou are enemies, and if all the world then were for thee, it could not avail thee.

To keep thy reſolutions ſtill in memory.

The danger of breaking them.

Making God thy enemy.

32. Nay, thou wilt get an enemy within thine own boſom, thy Conſcience accuſing and upbraiding thee; and when God and thine own Conſcience are thus againſt thee, thou

Thy own Conſcience.

thou canſt not but be extremely miſerable even in this life, beſides that fearful expectation of wrath which awaits thee in the next. Remember all this when thou art ſet upon by any temptation, and then ſure thou canſt not but look upon that temptation as a cheat that comes to rob thee of thy Peace, thy God, thy very Soul. And then ſure it will appear as unfit to entertain it; as thou wouldſt think it to harbour one in thy houſe who thou knoweſt came to rob thee of what is deareſt to thee.

God's former pardons no incouragement to ſin.

33. And let not any experience of God's mercy in pardoning thee heretofore, encourage thee again to provoke him; for beſides that it is the higheſt degree of wickedneſs and unthankfulneſs to make that *goodneſs of his which ſhould lead thee to repentance* an encouragement in thy ſin: beſides this, I ſay, the oftner thou haſt been pardoned, the leſs reaſon thou haſt to expect it again, becauſe thy ſin is ſo much the greater for having been committed againſt ſo much mercy. If a King have ſeveral times pardoned an offender, yet if he ſtill return to commiſſion of the ſame fault, the King will at laſt be forced, if he have any love to juſtice, to give him up to it. Now ſo it is here, God is as well juſt as merciful, and his Juſtice will at laſt ſurely and heavily avenge the abuſe of his mercy; and there cannot be a greater abuſe of his mercy, than to ſin in hope of it: ſo that it

will prove a miſerable deceiving of thy ſelf thus to preſume upon it.

The Obligation of this Vow perpetual.

34. Now this care of making good thy Vow muſt not abide with thee ſome few days only, and then be caſt aſide, but it muſt continue with thee all thy days. For if thou break thy Vow, it matters not whether ſooner or later. Nay perhaps the guilt may in ſome reſpects be more, if it be late, for if thou haſt for a good while gone on in the obſervance of it, that ſhews the thing is poſſible to thee; and ſo thy after breaches are not of infirmity, becauſe thou canſt not avoid them, but of perverſeneſs, becauſe thou wilt not. Beſides, the uſe of Chriſtian walking muſt needs make it more eaſie to thee. For indeed all the difficulty of it is but from the cuſtom of the contrary: And therefore if after ſome acquaintance with it, when thou haſt overcome ſomewhat of the hardneſs, thou ſhalt then give it over, it will be moſt inexcuſable. Therefore be careful all the days of thy life to keep ſuch a watch over thy ſelf, and ſo to avoid all occaſions of temptations, as may preſerve thee from all wilful breaches of this Vow.

Yet often to be renewed.

35. But though the obligation of every ſuch ſingle vow reach to the utmoſt day of our lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament: for that being the means of conveying to us ſo great and unvaluable benefits,

and it being alſo a command of Chriſt, that we ſhould *do this in remembrance of him*, we are in reſpect both of reaſon and duty to omit no fit opportunity of partaking of that holy Table. I have now ſhewed what that holy reverence is which we are to pay to God in his Sacrament.

SUNDAY IV.

Honour due to God's Name, Sins againſt it; Blaſphemy; Swearing; of Aſſertory, Promiſſory, unlawful Oaths; of Perjury, vain Oaths, and the Sin of them, &c.

Sect. 1. THE laſt thing wherein we are to expreſs our Reverence to him, is the Honouring of his Name. Now what this Honouring of his Name is, we ſhall beſt underſtand by conſidering what are the things by which it is diſhonoured, the avoiding of which will be our way of honouring it. *Honour due to God's Name.*

The firſt is, all Blaſphemies, or ſpeaking any evil thing of God, the higheſt degree whereof is curſing him, or if we do not ſpeak it with our mouths, yet if we do it in our hearts by thinking any unworthy thing of him; it is lookt on by God, who ſees the heart, as the vileſt diſhonour. But there is alſo a blaſphemy of the Actions, that is, when *Sins againſt it. Blaſphemy.*

Sunday IV. men who profeſs to be the ſervants of God, live ſo wickedly that they bring up an evil report of him, whom they own as their Maſter and Lord. This Blaſphemy the Apoſtle takes notice of, *Rom.* 2. 24. where he tells thoſe who profeſs to be obſervers of the Law, *That by their wicked actions, the Name of God was blaſphemed among the Gentiles.* Thoſe Gentiles were moved to think ill of God, as the favourer of ſin, when they ſaw thoſe, who called themſelves his ſervants, commit it.

Swearing. A ſecond way of Diſhonouring God's Name is by ſwearing, and that is of two ſorts, either by falſe Oaths, or elſe by raſh and light ones. A falſe Oath may alſo be of two kinds, as firſt, that by which I affirm ſomewhat, or ſecondly, that by which I promiſe. The firſt is, when I ſay ſuch or ſuch a thing was done ſo or ſo, and confirm this ſaying of mine with an Oath; if then I know there be not perfect truth in what I ſay, this is a flat perjury, a down-right being forſworn: Nay, if I ſwear to the truth of that whereof I am only doubtful, though the thing ſhould happen to be true: yet it brings upon me the guilt of perjury; for I ſwear at a venture, and the thing might for ought I know be as well falſe as true, whereas I ought never to ſwear any thing, the truth of which I do not certainly know.

Aſſertory Oaths.

Promiſſory. 2. But beſides this ſort of Oaths, by which I affirm any thing, there is the other ſort, that by which I promiſe ſomewhat. And that promiſe may be either to God or Man; when it is to God, we call it a Vow, of which I have already ſpoken, under the heads of the Sacraments; I ſhall now only ſpeak of that to man, and this may become a falſe oath, either at, or after the time of taking it. At the time of taking, it is falſe, if either I have then no real purpoſe of making it good, or elſe take it in a ſence different from that which I know him to whom I make the promiſe underſtands it; for the uſe of Oaths being to aſſure the perſons to whom they are made, they muſt be taken in their ſence. But if I were never ſo ſincere at the taking the Oath, if afterwards I do not perform it, I am certainly perjured.

Unlawful Oaths.

3. The nature of an Oath being then thus binding, it nearly concerns us to look that the Matter of our oaths be lawful, for elſe we run our ſelves into a woful ſnare. For example, ſuppoſe I ſwear to kill a man, if I perform my oath, I am guilty of Murder; if I break it, of Perjury. And ſo I am under a neceſſity of ſinning one way or other: but there is nothing puts us under a greater degree of this unhappy neceſſity, than when we ſwear two Oaths, whereof the one is directly croſs and contradictory to the other. For if I ſwear to give a man my whole eſtate, and afterwards ſwear to give all or part of that eſtate to another, it is certain I muſt

break my oath in one of them, becauſe it is impoſſible to perform it to both, and ſo I muſt be under a neceſſity of being forſworn. And into this unhappy ſtrait every man brings himſelf that takes any oath which croſſes ſome other which he hath formerly taken: which ſhould make all, that love either God or their own ſouls, reſolve never thus miſerably to entangle themſelves by taking one oath croſs and thwarting to another. But it may perhaps here be asked, What a perſon that hath already brought himſelf into ſuch a condition, ſhall do? I anſwer, he muſt firſt heartily repent of the great ſin of taking the unlawful oath, and then ſtick only to the lawful, which is all that is in his power towards the repairing his fault, and qualifying him for God's pardon for it.

God greatly diſhonoured by perjury.

4. Having ſaid this concerning the kinds of this ſin of Perjury, I ſhall only add a few words to ſhew you how greatly God's Name is diſhonoured by it. In all oaths you know, God is ſolemnly called to witneſs the truth of that which is ſpoken; now if the thing be falſe, it is the baſeſt affront and diſhonour that can poſſibly be done to God. For it is in reaſon to ſignifie one of theſe two things, either that we believe he knows not whether we ſay true or no; (and that is to make him no God, to ſuppoſe him to be as deceivable, and eaſie to be deluded as one of our ignorant neighbours) or elſe that he is willing to

countenance our Lyes: the former robs him of that great Attribute of his, his knowing all things, and is ſurely a great diſhonouring of him, it being even amongſt men accounted one of the greateſt diſgraces, to account a man fit to have cheats put upon him; yet even ſo we deal with God, if we venture to forſwear upon a hope, that God diſcerns it not. But the other is yet worſe, for the ſuppoſing him willing to countenance our lyes, is the making him a party in them; and is not only the making him no God (it being impoſſible that God ſhould either lye himſelf, or approve it in another) but is the making him like the very Devil. For he it is that is a lyer, and the Father of it, *John* 8. 44. And ſurely I need not ſay more to prove that this is the higheſt degree of diſhonouring God's Name.

The puniſhments of it.

5. But if any yet doubt the hainouſneſs of this ſin, let him but conſider what God himſelf ſays of it in the Third Commandment, where he ſolemnly profeſſes, *He will n t hold him guiltleſs that taketh his Name in vain*; And ſure the adding that to this Commandment and none of the reſt, is the marking this out for a moſt hainous guilt. And if you look into *Zach.* 5. you will there find the puniſhment is anſwerable, even to the utter deſtruction, not only of the man, but his houſe alſo. Therefore it concerns all men, as they love either their temporal or eternal welfare, to keep them moſt ſtrictly from this ſin.

Sunday IV.

Vain Oaths.

But beſides this of forſwearing, I told you there was another ſort of Oaths by which God's Name is diſhonoured; thoſe are the vain and light Oaths, ſuch as are ſo uſual in our common diſcourſe, and are expreſly forbidden by Chriſt, *Matt.* 5. 34. *But I ſay unto you, Swear not at all, neither by Heaven, for it is God's throne, nor by the Earth, for it is his footſtool:* where you ſee we are not allowed to ſwear even by meer creatures becauſe of the relation they have to God. How great a wickedneſs is it then to prophane his holy Name by raſh and vain Oaths? This is a ſin that is (by I know not what charm of Satan's) grown into a faſhion among us; and now its being ſo, draws daily more men into it. But it is to be remembred that when we ſhall appear before God's Judgment-ſeat to anſwer for thoſe profanations of his Name, it will be no excuſe to ſay, it was the faſhion to do ſo: it will rather be an increaſe of our guilt, that we have by our own practice helped to confirm that wicked cuſtom, which we ought to have beat down and diſcountenanced.

The ſin of them.

6. And ſure whatever this profane Age thinks of it, this is a ſin of a very high nature. For beſides that it is a direct breach of the Precept of Chriſt, it ſhews firſt, a very mean and low eſteem of God: every Oath we ſwear is the appealing to God to judge the truth of what we ſpeak, and therefore being of ſuch greatneſs and Majeſty; requires that

the matter concerning which we thus appeal to him ſhould be of great weight and moment, ſomewhat wherein either his own glory, or ſome conſiderable good of man is concern'd. But when we ſwear in common diſcourſe, it is far otherwiſe; and the triflingeſt or lighteſt thing ſerves for the matter of an Oath; nay often men ſwear to ſuch vain and fooliſh things, as a conſidering perſon would be aſhamed barely to ſpeak. And is it not a great deſpiſing of God to call him ſolemnly to judge in ſuch childiſh, ſuch wretched matters? God is the great King of the world; now though a King be to be reſorted unto in weighty caſes, yet ſure he would think himſelf much deſpiſed, if he ſhould be called to judge between Boys at their childiſh games: and God knows many things whereto we frequently ſwear, are not of greater weight, and therefore are a ſign that we do not rightly eſteem of God.

They lead to perjury.

7. Secondly, This common ſwearing is a ſin which leads directly to the former of forſwearing; for he that by the uſe of ſwearing hath made Oaths ſo familiar to him, will be likely to take the dreadfulleſt Oath without much conſideration. For how ſhall he that ſwears hourly, look upon an Oath with any reverence; And he that doth not, it is his chance, not his care that is to be thanked, if he keep from Perjury. Nay further; he that ſwears commonly, is not only prepared

to forſwear when a ſolemn Oath is tendred him, but in all probability does actually forſwear himſelf often in theſe ſuddener Oaths: for ſuppoſing them to come from a man ere he is aware (which is the beſt can be ſaid of them) what aſſurance can any man have who ſwears ere he is aware, that he ſhall not lye ſo too? And if he doth both together, he muſt neceſſarily be forſworn. But he that obſerves your common ſwearers will be put paſt doubt that they are often forſworn. For they uſually ſwear indifferently to things true or falſe, doubtful or certain. And I doubt not but if men who are guilty of this ſin would but impartially examine their own practice, their hearts would ſecond me in this obſervation.

No temptation to them.

8. Thirdly, This is a ſin to which there is no temptation, there is nothing either of pleaſure or profit got by it: moſt other ſins offer us ſomewhat either of the one or the other, but this is utterly empty of both. So that in this ſin the Devil does not play the Merchant for our Souls, as in others he does; he doth not ſo much as cheapen them, but we give them freely into his hands without any thing in exchange. There ſeems to be but one thing poſſible for men to hope to gain by it, and that is to be believed in what they ſay, when they thus bind it by an oath. But this alſo they conſtantly fail of, for there are none ſo little believed as the common ſwearers. And good

reaſon, for he that makes no conſcience thus to prophane God's Name, why ſhall any man believe he makes any of lying? Nay their forwardneſs to confirm every the ſlighteſt thing by an oath, rather gives jealouſie that they have ſome inward guilt of falſeneſs, for which that oath muſt be the cloak. And thus you ſee in how little ſtead it ſtands them, even to this only purpoſe for which they can pretend it uſeful: and to any other advantage it makes not the leaſt claim, and therefore is a ſin without temptation, and conſequently without excuſe; for it ſhews the greateſt contempt, nay, unkindneſs to God, when we will provoke him thus, without any thing to tempt us to it. And therefore though the commonneſs of this ſin hath made it paſs but for a ſmall one, yet it is very far from being ſo either in it ſelf, or in God's account.

Neceſſity of abſtaining from them.

9. Let all therefore who are not yet fallen into the cuſtom of this ſin, be moſt careful never to yield to the leaſt beginnings of it, and for thoſe who are ſo miſerable as to be already enſnared in it, let them immediately as they tender their Souls, get out of it. And let no man plead the hardneſs of leaving an old cuſtom, as an excuſe for his continuing in it, but rather the longer he hath been in it, ſo much the more haſte let him make out of it, as thinking it too too much, that he hath ſo long gone on in ſo great a ſin. And if the length of the cuſtom have increaſed the

difficulty of leaving it, that is in all reaſon to make him ſet immediately to the caſting it off, leſt that difficulty at laſt grow to an impoſſibility; and the harder he finds it at the preſent, ſo much the more diligent and watchful he muſt be in the uſe of all thoſe means which may tend to the overcoming that ſinful habit: ſome few of thoſe means it will not be amiſs here to mention.

Means for it.

Senſe of the guilt and danger.

10. Firſt let him poſſeſs his mind fully of the hainouſneſs of the ſin, and not to meaſure it only according to the common rate of the world. And when he is fully perſwaded of the guilt, then let him add to that, the conſideration of the danger, as that it puts him out of God's favour at the preſent, and will if he continue in it, caſt him into Hell for ever. And ſure if this were but throughly laid to heart, it would reſtrain this ſin. For I would ask a man that pretends impoſſibility of leaving the cuſtom, whether if he were ſure he ſhould be hanged the next Oath he ſwore, the fear of it would not keep him from ſwearing? I can ſcarce believe any man in his wits ſo little Maſter of himſelf, but it would. And then ſurely damning is ſo much worſe than hanging, that in all reaſon the fear of that ought to be a much greater reſtraint. The doubt is, men do either not heartily believe that this ſin will damn them; or if they do, they look on it as a thing a great way off, and ſo are not much moved with

it; but both theſe are very unreaſonable. For the firſt, it is certain, that every one that continues wilfully in any ſin is ſo long in a ſtate of damnation; and therefore this being ſo continued in, muſt certainly put a man in that condition. For the ſecond, it is very poſſible, he may be deceived in thinking it ſo far off, for how knows any man that he ſhall not be ſtruck dead with an Oath in his mouth? Or if he were ſure not to be ſo, yet eternal damnation is ſurely to be dreaded above all things, be it at what diſtance ſoever.

Truth in ſpeaking.

11. A ſecond means is to be exactly true in all thou ſpeakeſt; that all men may believe thee on thy bare word, and then thou wilt never have occaſion to confirm it by an oath, to make it more credible, which is the only colour or reaſon can at any time be pretended for ſwearing.

Forſaking the occaſions.

12. Thirdly, Obſerve what it is that moſt betrays thee to this ſin, whether drink, or anger, or the company and example of others, or whatever elſe; and then if ever thou mean to forſake the ſin, forſake thoſe occaſions of it.

Reverence of God.

13. Fourthly, Endeavour to poſſeſs thy heart with a continual Reverence of God, and if that once grow into a cuſtom with thee, it will quickly turn out that contrary one of profaning. Uſe and accuſtom thy ſelf therefore to this reverence of God, and

particularly to ſuch a reſpect to his Name, as, if it be poſſible never to mention it without ſome lifting up of thy heart to him. Even in thy ordinary diſcourſe, when ever thou takeſt his Name into thy mouth, let it be an occaſion of raiſing up thy thoughts to him. But by no means permit thy ſelf to uſe it in idle by-words, or the like. If thou doſt accuſtom thy ſelf to pay this reverence to the bare mention of his Name, it will be an excellent fence againſt the profaning it in oaths.

Watchfulneſs.

14. A fifth means is a diligent and conſtant watch over thy ſelf, that thou thus *offend not with thy tongue*, without which all the former will come to nothing. And the laſt means is Prayer, which muſt be added to all thy endeavours; therefore pray earneſtly, that God will enable thee to overcome this wicked cuſtom; ſay with the *Pſalmiſt, Set a watch, O Lord, over my mouth, and keep the door of my lips*; and if thou doſt ſincerely ſet thy ſelf to the uſe of means for it, thou mayeſt be aſſured God will not be wanting in his aſſiſtance, I have been the longer on this, becauſe it is ſo reigning a ſin. God in his mercy give all that are guilty of it a true ſight of the hainouſneſs of it.

Prayer.

What it is to honour God's Name.

15. By theſe ſeveral ways of diſhonouring God's Name you may underſtand what is the duty of honouring it, *viz.* A ſtrict abſtaining from every one of theſe, and that abſtinence founded on an awful reſpect and reve-

rence to that ſacred Name which is Great, Wonderful and Holy, *Pſal.* 99. 3. I have now paſt through the ſeveral branches of that great Duty of Honouring God,

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SUNDAY V.

Of Worſhip due to God's Name. Of Prayer and its ſeveral parts. Of publick Prayers in the Church, in the Family. Of private Prayer. Of Repentance, &c. *Of Faſting.*

Worſhip.

Sect. 1. THE Eighth Duty we owe to God is WORSHIP; this is that Great Duty by which eſpecially we acknowledge his Godhead, worſhip being proper only to God, and therefore it is to be lookt on as a moſt weighty duty. This is to be performed, firſt, by our Souls; ſecondly, by our Bodies? the Soul's part is Praying. Now Prayer is a ſpeaking to God, and there are divers parts of it, according to the different things about which we ſpeak.

Prayer, its parts.

Confeſſion.

2. As firſt, there is Confeſſion, that is, the acknowledging our ſins to God. And this may be either general or particular; the general is, when we only confeſs in groſs, that we are ſinful; the particular, when we mention the ſeveral ſorts and acts of our ſins. The former is neceſſary to be always a part of our

ſolemn prayers, whether publick or private. The latter is proper for private prayer, and there the oftner it is uſed the better; yea, even in our daily private prayer it will be fit conſtantly to remember ſome of our greateſt and fouleſt ſins, though never ſo long ſince paſt. For ſuch we ſhould never think ſufficiently confeſt and bewailed. And this bewailing muſt always go along with confeſſion; we muſt be heartily ſorry for the ſins we confeſs, and from our ſouls acknowledge our own great unworthineſs in having committed them. For our confeſſion is not intended to inſtruct God, who knows our ſins much better than our ſelves do, but it is to humble our ſelves, and therefore we muſt not think to have confeſt aright till that be done.

Petition.

3. The ſecond part of prayer is Petition, that is, the begging of God whatſoever we want either for our Souls or Bodies. For our Souls we muſt firſt beg pardon of ſins, and that for the ſake of Jeſus Chriſt, who ſhed his blood to obtain it. Then we muſt alſo beg the grace and aſſiſtance of God's Spirit to enable us to forſake our ſins, and to walk in obedience to him. And herein it will be needful particularly to beg all the ſeveral vertues, as Faith, Love, Zeal, Purity, Repentance, and the like, but eſpecially thoſe which thou moſt wanteſt: and therefore obſerve what thy wants are, and if thou beeſt proud, be moſt inſtant in praying for Humility; if luſtful,

For our Souls.

ful, for Chaſtity, and ſo for all other Graces, according as thou findeſt thy needs. And in all theſe things that concern thy Soul, be very earneſt and importunate; take no denial from God, nor give over, though thou do not preſently obtain what thou ſueſt for. But if thou haſt never ſo long prayed for a Grace, and yet findeſt it not, do not grow weary of praying, but rather ſearch what the cauſe may be which makes thy Prayers ſo ineffectual; ſee if thou do not thy ſelf hinder them; perhaps thou prayeſt to God to enable thee to conquer ſome ſin, and yet never goeſt about to fight againſt it, never makeſt any reſiſtance, but yieldeſt to it as often as it comes, nay, putteſt thy ſelf in its way, in the road of all temptations. If it be thus, no wonder though thy Prayers avail not, for thou wilt not let them. Therefore amend this, and ſet to the doing of thy part ſincerely, and then thou needeſt not fear but God will do his.

Bodies.

4. Secondly, We are to Petition alſo for our Bodies; that is, we are to ask of God ſuch neceſſaries of life as are needful for us, while we live here. But theſe only in ſuch a degree and meaſure, as his wiſdom ſees beſt for us: we muſt not preſume to be our own carvers, and pray for all that wealth, or greatneſs, which our own vain hearts may perhaps deſire; but only for ſuch a condition, in reſpect of outward things, as he ſees may

moſt tend to thoſe great ends of our living here, the glorifying him, and the ſaving of our own Souls.

Deprecation. 5. A Third part of Prayer is Deprecation, that is, when we pray to God to turn away ſome evil from us. Now the evil may be either the evil of ſin, or the evil of puniſhment. *Of Sin.* The evil of Sin is that we are eſpecially to pray againſt, moſt earneſtly begging of God, that he will by the power of his grace, preſerve us from falling into ſin. And whatever ſins they are, to which thou knoweſt thy ſelf moſt inclined, there be particularly earneſt with God to preſerve thee from them. This is to be done daily, but then more eſpecially, when we are under any preſent temptation, and in danger of falling into any ſin: in which caſe we have reaſon to cry out as S. *Peter* did when he found himſelf ſinking, *Save, Lord, or I periſh*; humbly beſeeching him either to withdraw the temptation, or ſtrengthen us to withſtand it, neither of which we can do for our ſelves.

Of puniſhment. 6. Secondly, we are likewiſe to pray againſt the evil of puniſhment, but principally againſt Spiritual puniſhments, as the anger of God, the withdrawing of his Grace, and Eternal damnation. Againſt theſe we can never pray with too much earneſtneſs. But we may alſo pray againſt temporal puniſhments, that is, any outward affliction, but this with ſubmiſſion to God's will, according to the example of Chriſt, *Mat.* 26. 39. *Not as I will, but as thou wilt.*

Interceſſion. 7. A fourth part of prayer is Interceſſion, that is praying for others. This in general we are to do for all mankind, as well ſtrangers as acquaintance, but more particularly, thoſe to whom we have any ſpecial Relation, either publick, as our Governours both in Church and State, or private, as Parents, Husbands, Wife, Children, Friends, *&c.* we are alſo to pray for all that are in affliction, and ſuch particular perſons as we diſcern eſpecially to be ſo: Yea, we are to pray for thoſe that have done us injury, thoſe *that deſpightfully uſe and perſecute us*, for it is expreſly the command of Chriſt, *Matth.* 5. 44. and that whereof he hath likewiſe given us the higheſt example, in praying even for his very Crucifiers, *Luk.* 23. 34. *Father, forgive them.* For all theſe ſorts of perſons we are to pray, and that for the very ſame good things we beg of God for our ſelves, that God would give them in their ſeveral places and callings all ſpiritual and temporal bleſſings, which he ſees wanting to them, and turn away from them all evil, whether of ſin or puniſhment.

Thankſgiving. 8. The fifth part of Prayer is Thankſgiving; that is, the Praiſing and Bleſſing God for all his mercies, whether to our own perſons, and thoſe that immediately relate to us, or to the Church and Nation whereof we are members, or yet more general to all mankind;

kind; and this for all his mercies both ſpiritual and temporal. In the Spiritual, firſt, for thoſe wherein we are all in common concerned, as the giving of his Son, the ſending of his Spirit, and all thoſe means he hath uſed to bring ſinful men unto himſelf. Then ſecondly, for thoſe mercies we have in our own particulars received, ſuch are the having been born within the pale of the Church, and ſo brought up in Chriſtian Religion, by which we have been partakers of thoſe precious advantages of the Word and Sacraments, and ſo have had, without any care or pains of ours, the means of eternal life put into our hands. But beſides theſe, there is none of us but have received other ſpiritual mercies from God.

Spiritual Mercies.

9. As firſt, God's patience and long-ſuffering, waiting for our Repentance, and not cutting us off in our Sins. Secondly, his calls and invitations of us to that repentance, not only outward, in the miniſtry of the Word, but alſo inward, by the motions of his Spirit. But then if thou be one that haſt by the help of God's grace been wrought upon by theſe calls, and brought from a prophane or worldly, to a Chriſtian courſe of life, thou art ſurely in the higheſt degree tied to magnifie and praiſe his goodneſs, as having received from him the greateſt of mercies.

Temporal.

10. We are likewiſe to give thanks for Temporal bleſſings, whether ſuch as concern

the publick, as the proſperity of the Church or Nation, and all remarkable deliverances afforded to either; or elſe ſuch as concern our particular; ſuch are all the good things of this life which we enjoy; as Health, Friends, Food, Raiment, and the like; alſo for thoſe minutely preſervations, whereby we are by God's Gracious Providence kept from danger, and the eſpecial deliverances which God hath given us in the time of greateſt perils. It will be impoſſible to ſet down the ſeveral mercies which every man receives from God, becauſe they differ in kind and degree between one man and another. But it is ſure that he which receives leaſt, hath yet enough to employ his whole life in praiſes to God. And it will be very fit for every man to conſider the ſeveral paſſages of his life, and the mercies he hath in each received, and ſo to gather a kind of Liſt or Catalogue of them, at leaſt the principal of them, which he may always have in his memory, and often with a thankful heart repeat before God.

Publick Prayers in the Church.

11. Theſe are the ſeveral parts of Prayer, and all of them to be uſed both publickly and privately. The publick uſe of them is firſt, that in the Church, where all meet to joyn in thoſe Prayers wherein they are in common concerned. And in this (where the Prayers are ſuch as they ought to be) we ſhould be very conſtant, there being an eſpecial bleſſing promiſed to the joynt requeſts of the faithful;

and he that without a neceſſary cauſe abſents himſelf from ſuch publick Prayers, cuts himſelf off from the Church, which hath always been thought ſo unhappy a thing, that it is the greateſt puniſhment the Governours of the Church can lay upon the worſt offender; and therefore it is a ſtrange madneſs for men to inflict it upon themſelves.

In the Family.

12. A ſecond ſort of publick Prayer is that in a Family, where all that are members of it joyn in their common ſupplications; and this alſo ought to be very carefully attended to, firſt by the Maſter of the Family, who is to look that there be ſuch Prayers, it being as much his part thus to provide for the Souls of his Children and Servants, as to provide food for their Bodies. Therefore there is none even the meaneſt houſholder, but ought to take this care, if either himſelf or any of his Family can read, he may uſe ſome Prayers out of ſome good Book; if it be the Service-Book of the Church he makes a good choice; if they cannot read, it will then be neceſſary they ſhould be taught without Book ſome form of Prayer which they may uſe in the Family, for which purpoſe again ſome of the Prayers of the Church will be very fit, as being moſt eaſie for their memories by reaſon of their ſhortneſs, and yet containing a great deal of matter. But what choice ſoever they make of Prayers, let them be ſure to have ſome, and let no man that profeſſes

himſelf a Chriſtian, keep ſo heatheniſh a family, as not to ſee God be daily worſhipped in it. But when the Maſter of a Family hath done his duty in this providing, it is the duty of every member of it to make uſe of that proviſion, by being conſtant and diligent at thoſe Family-Prayers.

Private Prayer.

13. Private or ſecret Prayer is that which is uſed by a man alone apart from all others, wherein we are to be more particular according to our particular needs, than in publick it is fit to be. And this of private Prayer is a duty which will not be excuſed by the performance of the other of publick. They are both required, and one muſt not be taken in exchange for the other. And whoever is diligent in publick Prayers, and yet negligent in private, it is much to be feared he rather ſeeks to approve himſelf to men than to God, contrary to the command of our Saviour, *Mat.6.* who enjoyns this private Prayer, this *praying to our Father in ſecret*, from whom alone we are to expect our reward, and not from the vain praiſes of men.

Frequency in Prayer.

14. Now this duty of Prayer is to be often performed, by none ſeldomer than Evening and Morning, it being moſt neceſſary that we ſhould thus begin and end all our works with God, and that not only in reſpect of the duty we owe him, but alſo in reſpect of our ſelves who can never be either proſperous or

ſafe,

ſafe, but by committing our ſelves to him; and therefore ſhould tremble to venture on the perils either of day or night without his ſafeguard. How much oftner this duty is to be performed, muſt be judged according to the buſineſs or leiſure men have: where, by buſineſs, I mean not ſuch buſineſs as men unprofitably make to themſelves, but the neceſſary buſineſs of a man's Calling, which with ſome will not afford them much time for ſet and ſolemn Prayer. But even theſe men may often in a day lift up their hearts to God in ſome ſhort Prayers even whilſt they are at their work. As for thoſe that have more leiſure, they are in all reaſon to beſtow more time upon this duty. And let no man that can find time to beſtow upon his vanities, nay, perhaps his ſins, ſay he wants leiſure for Prayer, but let him now endeavour to redeem what he hath miſ-ſpent, by imploying more of that leiſure in this duty for the future: and ſurely if we did but rightly weigh how much it is our own advantage to perform this duty, we ſhould think it wiſdom to be as frequent as we are ordinarily ſeldom in it.

The advantages of Prayer.

Honour.

15. For firſt, it is a great Honour for us poor worms of the earth to be allowed to ſpeak ſo freely to the Majeſty of Heaven. If a King ſhould but vouchſafe to let one of his meaneſt Subjects talk familiarly and freely with him, it would be lookt on as a huge

honour; that man how deſpicable ſoever he were before, would then be the envy of all his neighbours; and there is little queſtion he would be willing to take all opportunities of receiving ſo great a grace. But alas! this is nothing to the honour is offered us, who are allowed, nay invited to ſpeak to, and converſe with the King of Kings, and therefore how forward ſhould we in all reaſon be to it?

Benefits.

16. Secondly, It is a great Benefit, even the greateſt that can be imagined; for Prayer is the inſtrument of fetching down all good things to us, whether ſpiritual or temporal; no Prayer, that is qualified as it ought to be, but is ſure to bring down a bleſſing according to that of the Wiſe man, *Ecclus.* 35. 17. *The prayer of the humble pierceth the clouds, and will not turn away till the higheſt regard it.* You would think him a happy man that had one certain means of helping him to whatever he wanted, though it were to coſt him much pains and labour; now this happy man thou mayeſt be if thou wilt. Prayer is the never-failing means of bringing thee, if not all that thou thinkeſt thou wanteſt, yet all that indeed thou doſt, that is, all that God ſees fit for thee. And therefore be there never ſo much wearineſs to thy fleſh in the duty, yet conſidering in what continual want thou ſtandeſt of ſomething or other from God, it is a madneſs to let that uneaſi-

neſs diſhearten thee, and keep thee from this ſo ſure means of ſupplying thy wants.

Pleaſantneſs.

17. But in the third place, this duty is in it ſelf ſo far from being uneaſie, that it is very pleaſant. God is the fountain of happineſs, *and at his right hand are pleaſures for evermore*, Pſal. 16. 11. And therefore the nearer we draw to him, the happier we muſt needs be, the very joys of Heaven ariſing from our nearneſs to God. Now in this life we have no way of drawing ſo near to him as by this of Prayer, and therefore ſurely it is that which in it ſelf is apt to afford abundance of delight and pleaſure: If it ſeem otherwiſe to us, it is from ſome diſtemper of our own hearts, which like a ſick palate cannot reliſh the moſt pleaſant meat. Prayer is a pleaſant duty, but it is withal a ſpiritual one; and therefore if thy heart be carnal; if that be ſet either on the contrary pleaſures of the fleſh, or droſs of the world: no marvel then, if thou taſte no pleaſantneſs in it, if like the *Iſraelites*, thou deſpiſe Manna whileſt thou longeſt after the fleſh-pots of *Egypt*. Therefore if thou find a wearineſs in this duty, ſuſpect thy ſelf, purge and refine thy heart from the love of all ſin, and endeavour to put it into a heavenly and ſpiritual frame, and then thou wilt find this no unpleaſant exerciſe, but full of delight and ſatisfaction. In the mean time complain not of the hardneſs of the duty, but of the untowardneſs of thy own heart.

Carnality one reaſon of its ſeeming otherwiſe.

18. But there may alſo be another reaſon of its ſeeming unpleaſant to us, and that is want of uſe. You know there are many things, which ſeem uneaſie at the firſt trial, which yet after we are accuſtomed to them ſeem very delightful, and if this be thy caſe, then thou knoweſt a ready cure, *viz.* to uſe it oftner, and ſo this conſideration naturally inforces the exhortation of being frequent in this duty.

Want of uſe another.

19. But we are not only to conſider how often, but how well we perform it. Now to do it well, we are to reſpect, firſt the matter of our Prayers, to look that we ask nothing that is unlawful, as revenge upon our enemies, or the like; ſecondly, the manner; and that muſt be firſt in Faith; we muſt believe, that if we ask as we ought, God will either give us the thing we ask for, or elſe ſomething which he ſees better for us. And then ſecondly, in humility, we muſt acknowledge our ſelves utterly unworthy of any of thoſe good things we beg for, and therefore ſue for them only for Chriſt's ſake; thirdly, with attention, we muſt mind what we are about, and not ſuffer our ſelves to be carried away to the thought of other things. I told you at the firſt, that Prayer was the buſineſs of the Soul, but if our minds be wandring, it is the work only of the tongue and lips, which make it in God's account no better than vain babling, and ſo will never bring

To ask nothing unlawful.

To ask in Faith.

In humility.

With attention.

bring a bleſſing on us. Nay, as *Jacob* ſaid to his mother, *Gen.* 27. 12. It will be more likely to bring a curſe on us than a bleſſing, for it is a prophaning one of the moſt ſolemn parts of God's ſervice, it is a piece of Hypocriſie, the *drawing near to him with our lips, when our hearts are far from him*, and a great ſlighting and deſpiſing that dreadful Majeſty we come before: and as to our ſelves it is a moſt ridiculous folly, that we who come to God upon ſuch weighty errands, as are all the concernments of our ſouls and bodies, ſhould in the midſt forget our buſineſs, and purſue every the lighteſt thing that either our own vain fancies or the Devil, whoſe buſineſs it is here to hinder us, can offer to us. It is juſt as if a Malefactor, that comes to ſue for his life to the King, ſhould in the midſt of his ſupplication happen to eſpy a Butter-fly, and then ſhould leave his ſuit, and run a chaſe after that Butter-fly: would you not think it pity, a pardon ſhould be caſt away upon ſo wretchleſs a creature? and ſure it will be as unreaſonable to expect that God ſhould attend and grant thoſe ſuits of ours, which we do not at all conſider our ſelves.

Helps againſt wandring.

Conſideration of God's Majeſty.

20. This wandring in Prayer is a thing we are much concerned to arm our ſelves againſt, it being that to which we are naturally wonderful prone. To that end it will be neceſſary firſt to poſſeſs our hearts at our coming to Prayers with the greatneſs of that

Majeſty we are to approach, that ſo we may dread to be vain and trifling in his preſence. Secondly, We are to conſider the great concernment of the things we are to ask, ſome whereof are ſuch that if we ſhould not be heard, we were of all creatures the moſt miſerable, and yet this wandring is the way to keep us from being heard. Thirdly, we are to beg God's aid in this particular: And therefore when thou ſetteſt to Prayer, let thy firſt Petition be for this grace of attention.

Our needs.

Prayer for God's aid.

21. Laſtly, be as watchful as is poſſible over thy heart in time of Prayer to keep out all wandring thoughts, or, if any have gotten in, let them not find entertainment, but as ſoon as ever thou diſcerneſt them, ſuffer them not to abide one moment, but caſt them out with indignation, and beg God's pardon for them. And if thou doſt thus ſincerely and diligently ſtrive againſt them, either God will enable thee in ſome meaſure to overcome, or he will in his mercy pardon thee what thou canſt not prevent: But if it be through thy own negligence, thou art to expect neither, ſo long as that negligence continues.

Watchfulneſs.

22. In the fourth place, we muſt look our Prayers be with zeal and earneſtneſs; it is not enough that we ſo far attend them as barely to know what it is we ſay; but we muſt put forth all the affection and devotion of our ſouls, and that according to the ſeveral parts

With Zeal.

Sunday V. parts of Prayer before mentioned. It is not the cold, faint requeſt that will ever obtain from God; we ſee it will not from our ſelves; for if a beggar ſhould ask relief from us, and do it in ſuch a ſcornful manner that he ſeemed indifferent whether he had it or no, we ſhould think he had either little want, or great pride; and ſo have no heart to give him. Now ſurely the things we ask from God are ſo much above the rate of an ordinary Alms, that we can never expect they ſhould be given to ſlight and heartleſs petitions. No more in like manner will our Sacrifice of Praiſe and Thankſgiving ever be accepted by him, if it be not offered from a heart truly affected with the ſenſe of his mercies; it's but a kind of formal complementing, which will never be approved by him who requires the heart, and not the lips only. And the like may be ſaid of all the other parts of Prayer. Therefore be careful when thou draweſt nigh to God in Prayer, to raiſe up thy ſoul to the higheſt pitch of zeal and earneſtneſs thou art able. And becauſe of thy ſelf alone thou art not able to do any thing, beſeech God that he will inflame thy heart with this heavenly fire of Devotion, and when thou haſt obtained it, beware that thou neither quench it by any wilful ſin, nor let it go out again for want of ſtirring it up and imploying it.

With purity.

23. Fifthly, we muſt Pray with Purity, I mean, we muſt purge our hearts from all affections to ſin. This is ſurely the meaning of the Apoſtle, 1 *Tim.* 2. 8. when he commands men to *lift up holy hands in Prayer*, and he there inſtances in one ſpecial ſort of ſin, wrath and doubting, where by doubting is meant thoſe unkind diſputes and contentions which are ſo common amongſt men. And ſurely he that cheriſhes that or any other ſin in his heart, can never lift up thoſe holy hands which are required in this duty. And then ſure his Prayers, be they never ſo many or earneſt, will little avail him. The Pſalmiſt will tell him, he ſhall not be heard, *Pſalm* 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worſe, that his Prayers are not only vain, but abominable, *Prov.* 15. 8. *The ſacrifice of the wicked is an abomination to the Lord.* And thus to have our Prayers turned into ſin, is one of the heavieſt things that can befal any man. We ſee it is ſet down in that ſad Catalogue of Curſes, *Pſal.*109.7. Therefore let us not be ſo cruel to our ſelves as to pull it upon our own heads, which we certainly do if we offer up Prayers from an impure heart.

To right Ends.

24. In the laſt place we muſt direct our Prayers to right ends; and that either in reſpect of the Prayer it ſelf, or the things we pray for; Firſt we muſt pray, not to gain the

praiſe of devotion amongſt men, like thoſe hypocrites, *Matth.* 6. 5. nor yet only for company or faſhion-ſake, to do as others do: But we muſt do it, firſt, as an act of worſhip to God; ſecondly, as an acknowledgment, that he is that great ſpring from whence alone we expect all good things; and thirdly, to gain a ſupply of our own or others needs. Then in reſpect of the Things prayed for; we muſt be ſure to have no ill aims upon them; we muſt not ask that we *may conſume it upon our luſts,* Jam. 4. 3. as thoſe do who pray for wealth, that they may live in riot and exceſs, and for power that they may be able to miſchief their enemies, and the like. But our end in all muſt be God's glory firſt, and next that, our own and others Salvation; and all other things muſt be taken in only as they tend to thoſe, which they can never do if we abuſe them to ſin. I have now done with that firſt part of worſhip that of the Soul.

Bodily worſhip.

25. The other is that of the Body, and that is nothing elſe but ſuch humble and reverent geſtures in our approaches to God, as may both expreſs the inward reverence of our Souls, and may alſo pay him ſome tribute from our very Bodies, with which the Apoſtle commands us to glorifie God, as well as with our Souls; and good reaſon, ſince he hath created and redeemed the one as well as the other: whenſoever therefore thou offereſt

thy Prayers unto God, let it be with all lowlineſs as well of body as of mind, according to that of the Pſalmiſt, *Pſal.* 95. 6. *O come let us worſhip, let us fall down and kneel before the Lord our Maker.*

Repentance.

26. The ninth DUTY to God is REPENTANCE: That this is a Duty to God we are taught by the Apoſtle, *Act.* 20. 21. where ſpeaking of Repentance, he ſtiles it repentance towards God. And there is good reaſon this ſhould be a Duty to him, ſince there is no ſin we commit but is either mediately or immediately againſt him. For though there be ſins both againſt our ſelves and our neighbours, yet they being forbidden by God, they are alſo breaches of his Commandments, and ſo ſins againſt him.

A turning from God.

This repentance is, in ſhort, nothing but a turning from ſin to God, the caſting off all our former evils, and inſtead thereof conſtantly practiſing all thoſe Chriſtian duties which God requireth of us. And this is ſo neceſſary a duty, that without it we certainly periſh; we have Chriſt's word for it, *Luke* 13. 5. *Except ye repent ye ſhall all likewiſe periſh.*

Times for this duty.

27. The Directions for performing the ſeveral parts of this duty have been already given in the preparation to the Lord's Supper. And thither I refer the Reader. Only I ſhall here mind him, that it is not to be lookt upon as a Duty to be practiſed only at the time of

Sunday V. receiving the Sacrament. For this being the only remedy againſt the poiſon of ſin, we muſt renew it as often as we repeat our ſins, that is daily; I mean we muſt every day repent of the ſins of that day. For what Chriſt ſaith of other evils, is true alſo of this, *Sufficient to the day is the evil thereof*; we have ſins enough of each day to exerciſe a daily repentance, and therefore every man muſt thus daily call himſelf to account.

Daily.

At ſet times.

28. But as it is in accounts, they who conſtantly ſet down their daily expences, have yet ſome ſet time of caſting up the whole ſumm, as at the end of the week or month; ſo ſhould it alſo be here, we ſhould ſet aſide ſome time to humble our ſelves ſolemnly before God for the ſins, not of that day only, but of our whole lives. And the frequenter theſe times are, the better. For the oftner we thus caſt up our accounts with God, and ſee what vaſt debts we are run in to him, the more humbly ſhall we think of our ſelves, and the more ſhall thirſt after his mercy, which two are the ſpecial things that muſt qualifie us for his pardon. He therefore that can aſſign himſelf one day in the Week for this purpoſe, will take a thriving courſe for his Soul. Or if any man's ſtate of life be ſo buſie as not to afford him to do it ſo often, let him yet come as near to that frequency as is poſſible for him, remembring always, that none of his worldly imployments can bring him in near

ſo gainful a return as this ſpiritual one will do, and therefore it is very ill husbandry to purſue them to the neglect of this.

In the time of affliction.

29. Beſides theſe conſtant times, there are likewiſe occaſional times for the performance of this duty; ſuch eſpecially are the times of calamity and affliction; for when any ſuch befals us, we are to look on it as a meſſage ſent from Heaven to call us to this duty, and therefore muſt never neglect it when we are thus ſummoned to it, leſt we be of the number of them who *deſpiſe the chaſtiſements of the Lord*, Heb. 12. 5.

At death.

30. There is yet another time of repentance, which in the practice of men hath gotten away the cuſtom from all thoſe, and that is the time of death, which it is true, is a time very fit to renew our repentance, but ſure not proper to begin it; and it is a moſt deſperate madneſs for men to defer it till then. For to ſay the mildeſt of it, it is the venturing our Souls upon ſuch miſerable uncertainties as no wiſe man would truſt with any thing of the leaſt value.

The danger of deferring it till then.

For firſt, I would ask any man that means to repent at his death, how he knows he ſhall have an hours time for it? Do we not daily ſee men ſnatcht away in a moment? And who can tell that it ſhall not be his own caſe? But ſecondly, ſuppoſe he have a more leiſurely death, that ſome diſeaſe give him warning of its approach, yet perhaps he will not underſtand that warning, but will ſtill flatter himſelf, as very often ſick People do, with hopes of life to the laſt: and ſo his death may be ſudden to him, though it comes by never ſo ſlow degrees. But again, Thirdly, if he do diſcern his danger, yet how is he ſure he ſhall then be able to repent? Repentance is a grace of God not at our command; and it is juſt and uſual with God, when Men have a long time refuſed and rejected that grace, reſiſted all his calls and invitations to converſion and amendment, to give them over at laſt to the hardneſs of their own hearts, and not to afford them any more of that grace they have ſo deſpiſed. Yet ſuppoſe in the fourth place that God in his infinite patience ſhould ſtill continue the offer of that grace to thee, yet thou that haſt reſiſted, it may be thirty, or forty, or fifty years together, how knoweſt thou that thou ſhalt put off that habit of reſiſtance upon a ſudden, and make uſe of the grace afforded? It is ſure thou haſt many more advantage towards the doing it now, than thou wilt have then.

The diſadvantages of a death-bed repentance.

The cuſtom of ſin.

31. For firſt, the longer ſin hath kept poſſeſſion of the heart, the harder it will be to drive it out. It is true, if repentance were nothing but a preſent ceaſing from the acts of ſin, the Death-bed were fitteſt for it, for then we are diſabled from committing moſt ſins; but I have formerly ſhewed you, repentance contains much more than ſo, there muſt be in

it a ſincere hatred of ſin, and love of God. Now how unlikely is it that he which hath all his life loved ſin, cheriſht it in his boſom, and on the contrary abhorred God and goodneſs, ſhould in an inſtant quite change his affection, hate that ſin he loved, and love God and goodneſs, which before he utterly hated?

Bodily pains.

32. And ſecondly, The bodily pains that attend a Death-bed will diſtract thee, and make thee unable to attend the work of repentance, which is a buſineſs of ſuch weight and difficulty, as will imploy all our powers even when they are at the freſheſt.

Danger of unſincerity.

33. Conſider thoſe diſadvantages thou muſt then ſtruggle with, and then tell me what hope there is thou ſhalt then do that which now upon much eaſier terms thou wilt not. But in the third place there is a danger behind beyond all theſe, and that is, that the repentance which death drives a Man to, will not be a true repentance; for in ſuch a caſe it is plain, it is only the fear of Hell puts him on it, which though it may be a good beginning, where there is time after to perfect it, yet where it goes alone it can never avail for Salvation. Now that Death-bed repentance are often only of this ſort, is too likely, when it is obſerved that many Men who have ſeemed to repent when they have thought Death approaching, have yet, after it hath pleaſed God to reſtore them to health, been as wicked (perhaps worſe) as ever they

were

were before; which ſhews plainly that there was no real change in them: and then ſurely had ſuch a man died in that ſeeming repentance, God, *who tries the heart*, would not have accepted it, which he ſaw was unſincere. When all theſe dangers are laid together, it will ſurely appear a moſt deſperae adventure for any man to truſt to a Death-bed repentance. Nor is it ever the leſs for that example of the penitent Thief, *Luke* 23. 43. which is by many ſo much depended on. For it is ſure his caſe and ours differ widely; he had never heard of Chriſt before, and ſo more could not be expected of him than to embrace him as ſoon as he was tendred to him; But we have had him offered, nay preſt upon us from our Cradles, and yet have rejected him. But if there were not this difference, it is but a faint hope can be raiſed only from a ſingle example, and another we find not in the whole Bible. The *Iſraelites* we read were *fed with Manna from Heaven*, but would you not think him ſtark mad that ſhould out of expectation of the like, neglect to provide himſelf any food? Yet it is full as reaſonable to depend upon this example as the other. I conclude all in the words of the Wiſe Man, *Eccl.* 12. 1. *Remember thy Creator in the days of thy youth, before the evil days come.*

Faſting. 34. To this duty of repentance, Faſting is very proper to be annexed. The Scripture uſually joyns them together; among the *Jews* the great day of atonement was to be kept with Faſting, as you may ſee by comparing *Lev.* 16. 31. with *Iſa.* 58. 5. and this by God's eſpecial appointment. And in the Prophets when the people are called on to repent and humble themſelves, they are alſo called on to Faſt. Thus it is, *Joel* 2. 12. *Therefore now thus ſaith the Lord, Turn ye unto me with all your hearts, with faſting, and with weeping, &c.* yea, ſo proper hath faſting been accounted to Humiliation, that we ſee even wicked *Ahab* would not omit it in his, 2 *Kings* 21.27. nor the Heathen *Ninevites* in theirs, *Jonah* 3.5. nor is it leſs fit or leſs acceptable ſince Chriſt, than it was before him. For we ſee he ſuppoſes it as a duty ſometimes to be performed, when he gives directions to avoid vain glory in it, *Matth.* 6.6. and alſo aſſures us that if it be performed, as it ought, not to pleaſe men but God, it will ſurely be rewarded by him. And accordingly we find it practiſed by the Saints, *Anna, Luke* 2. 37. *ſerved God with faſting and prayer*: where it is obſervable, that it is reckoned as a ſervice of God, fit to be joyned with Prayers. And the Chriſtians of the firſt times were generally very frequent in the practice of it. Now though faſting be eſpecially proper to a time of humiliation, yet is it not ſo reſtrained to it, but it may be ſeaſonable, whenſoever we have any extraordinary thing to requeſt from God. Thus when *Eſther* was to endeavour

Sunday V.

the deliverance of her people from deſtruction, ſhe and all the *Jews* kept a ſolemn Faſt, *Eſth.* 4. 16. And thus when *Paul* and *Barnabas* were to be Ordained Apoſtles, there was faſting joyned to prayer, *Acts* 13. 3. and ſo it will be very fit for us, whenſoever we have need of any extraordinary directions, or aſſiſtance from God, whether concerning our temporal or ſpiritual concernments, thus to quicken our prayers by Faſting. But above all occaſions, This of Humiliation ſeems moſt to require it; for beſides the advantages of kindling our zeal, which is never more neceſſary than when we beg for pardon of ſins, Faſting carries in it ſomewhat of revenge, which is reckoned as a ſpecial part of repentance, 2 *Cor.* 7. 11. for by denying our bodies the refreſhment of our ordinary food, we do inflict ſomewhat of puniſhment upon our ſelves for our former exceſſes, or whatever other ſins we at that time accuſe our ſelves of; which is a proper effect of that indignation which every ſinner ought to have againſt himſelf. And truly he that is ſo tender of himſelf that he can never find in his heart ſo much as to miſs a meal, by way of puniſhment for his faults, ſhews he is not much fallen out with himſelf, for committing them; and ſo wants that indignation which the Apoſtle in the forenamed Texts mentions as a part of true repentance.

Faſting a revenge upon our ſelves.

35. There

Such revenges acceptable with God; yet no ſatisfaction for ſins.

35. There is no doubt, but ſuch holy revenges upon our ſelves for ſins are very acceptable to God; yet we muſt not think that either thoſe, or any thing elſe we can do, can make ſatisfaction for our offences, for that nothing but the blood of Chriſt can do. And therefore on that, and not on any of our performances we muſt depend for pardon. Yet ſince that blood ſhall never be applied to any but penitent ſinners, we are as much concern'd to bring forth all the fruits of repentance, as if our hopes depended on them only.

Times of faſting.

36. How often this duty of faſting is to be performed, we have no direction in Scripture. That muſt be allotted by mens own piety, according as their health, or other conſiderations will allow. But as it is in humiliation, the frequenter returns we have of ſet times for it, the better; ſo it is likewiſe in faſting, the oftner the better, ſo it be not hurtful either to our healths, or to ſome other duty required of us. Nay perhaps faſting may help ſome Men to more of thoſe times for humiliation, than they would otherwiſe gain. For perhaps there are ſome, who cannot, without a manifeſt hinderance to their calling, allow a whole day to that work, yet ſuch an one may at leaſt afford that time he would otherwiſe ſpend in eating: And ſo faſting will be doubly uſeful towards ſuch a Man's humiliation, both by helping him in the duty, and gaining him time for it.

Sunday V.

Second Branch of our duty to God.

37. I have now gone through the firſt branch of our Duty to God, to wit, the acknowledging him for our God. The Second is the having no other. Of which I need ſay little, as it is a forbidding that groſſer ſort of Heatheniſh Idolatry, the worſhipping of Idols; which though it were once common in the World, yet it is now ſo rare, that it is not likely any that ſhould read this will be concerned in it. Only I muſt ſay, That to pay Divine Worſhip to any creature, be it Saint or Angel, yea, or the Image of Chriſt himſelf, is a tranſgreſſion againſt this ſecond branch of our duty to God, it being the imparting that to a creature which is due only to God, and therefore is ſtrictly to be abſtained from.

Inward Idolatry.

38. But there is another ſort of Idolatry of which we are generally guilty, and that is, when we pay thoſe affections of Love, Fear, Truſt, and the like, to any creature in a higher degree than we do to God: for that is the ſetting up that thing, whatſoever it is, for our God. And this inward kind of Idolatry is that which provokes God to jealouſie, as well as the outward of worſhipping an Idol. I might enlarge much upon this, but becauſe ſome ſeverals of it have been toucht on in the former diſcourſe, I ſuppoſe it needleſs; and therefore ſhall now proceed to the ſecond Head of DUTY, that to our SELVES.

SUNDAY VI.

Duty to our Selves; of Sobriety; of Humility; the great Sin of Pride; of Vain-Glory, the Danger, Folly; the Means to prevent it: of Meekneſs, &c.

Duty to our Selves.

Sect. 1. THis DUTY to our SELVES is by S. *Paul* in the forementioned Text, *Tit.* 2. 12. ſumm'd up in this one word *Soberly.* Now by Soberly is meant our keeping within thoſe due bounds which God hath ſet us. My buſineſs will therefore be to tell you what are the particulars of this Sobriety: and that, firſt, in reſpect of the ſoul; ſecondly, in reſpect of the body. The ſobriety of the ſoul ſtands in right governing its paſſions and affections; and to that are many Vertues required. I ſhall give you the particulars of them.

Humility.

2. The firſt of them is Humility, which may well have the prime place, not only in reſpect of the excellency of the vertue, but alſo of its uſefulneſs towards the obtaining of all the reſt. This being the foundation on which all others muſt be built. And he that hopes to gain them without this, will prove but like that fooliſh Builder Chriſt ſpeaks of, *Luke* 6. 49. *Who built his houſe on the ſand.* Of the humility towards God I have already

ſpoken and ſhewed the neceſſity of it. I am now to ſpeak of Humility, as it concerns our ſelves, which will be found no leſs neceſſary than the former.

3. This Humility is of two ſorts, the firſt is the having a mean and low opinion of out ſelves, the ſecond is the being content that others ſhould have ſo of us. The firſt of theſe is contrary to pride, the other to vain-glory. And that both theſe are abſolutely neceſſary to Chriſtians, I am now to ſhew you; which will I conceive, beſt be done by laying before you firſt, the ſin; ſecondly, the danger; thirdly, the folly of the contrary Vices.

The great ſin of Pride.

4. And firſt, for Pride; the ſin of it is ſo great, that it caſt the Angels out of Heaven, and therefore if we may judge of ſin by the puniſhment, it was not only the firſt, but the greateſt ſin that ever the Devil himſelf hath been guilty of: but we need no better proof of the hainouſneſs of it, than the extream hatefulneſs of it to God; which beſides that inſtance of his puniſhing the Devil, we may frequently find in the Scriptures, *Prov.* 16. 5. *Every one that is proud in heart is an abomination to the Lord.* And again, Chap. 6. 16. where there is mention of ſeveral things the Lord hates, a proud look is ſet as the firſt of them; ſo *Jam.* 4. 7. *God reſiſteth the proud*; and divers other Texts there are to the ſame purpoſe, which ſhews the great hatred God bears to this ſin of Pride. Now ſince it is certain,

tain, God who is all goodneſs, hates nothing, but as it is evil, it muſt needs follow, that where God hates in ſo great a degree, there muſt be a great degree of evil.

The danger. Drawing into other ſins.

5. But ſecondly, PRIDE is not only very ſinful, but very dangerous; and that firſt, in reſpect of drawing us to other ſins; ſecondly, of betraying us to puniſhments. Firſt, pride draws us to other ſins, wherein it ſhews it ſelf indeed to be the direct contrary to humility; for as that is the root of all Vertue, ſo is this of all Vice. For he that is proud ſets himſelf up as his own God, and ſo can never ſubmit himſelf to any other Rules or Laws than what he makes to himſelf. The ungodly, ſays the Pſalmiſt, *is ſo proud that he careth not for God, Pſal.* 10. 4. where you ſee, it is his pride that makes him deſpiſe God. And when a Man is once come to that, he is prepared for the commiſſion of all ſins. I might inſtance in a multitude of particular ſins that naturally flow from this of pride: as firſt, Anger, which the Wiſe Man ſets as the effect of Pride, *Prov.* 21. 24. calling it proud wrath; ſecondly, ſtrife and contention, which he again notes to be the off-ſpring of Pride, *Prov.* 30. 10. *Only by pride cometh contention.* And both theſe are indeed moſt natural effects of pride: For he that thinks very highly of himſelf, expects much ſubmiſſion and obſervance from others, and therefore cannot but rage and quarrel whenever he

thinks it not ſufficiently paid. It would be infinite to mention all the fruits of this bitter root: I ſhall name but one more, and that is, that pride not only betrays us to many ſins, but alſo makes them incurable in us, for it hinders the working of all Remedies.

Fruſtrating of remedies.

6. Thoſe remedies muſt either come from God or Man; if from God, they muſt be either in the way of meekneſs and gentleneſs, or elſe of ſharpneſs and puniſhment. Now if God by his goodneſs eſſay to lead a proud Man to repentance, he quite miſtakes God's meaning, and thinks all the mercies he receives are but the reward of his own deſert, and ſo long 'tis ſure he will never think he needs repentance. But if on the other ſide God uſe him more ſharply, and lay afflictions and puniſhments upon him, thoſe in a proud heart work nothing but murmurings and hating of God, as if he did him injury in thoſe puniſhments. As for the remedies that can be uſed by Man, they again muſt be either by way of correction or exhortation; corrections from Man will ſure never work more on a proud heart, than thoſe from God, for he that can think God unjuſt in them, will much rather believe it of Man. And exhortations will do as little. For let a proud Man be admoniſhed though never ſo mildly and lovingly, he looks on it as a diſgrace. And therefore inſtead of confeſſing or amending the fault, he falls to reproaching his reprover as

an over-buſie or cenſorious perſon, and for that greateſt and moſt precious act of kindneſs, looks on him as his enemy. And now one that thus ſtubbornly reſiſts all means of cure, muſt be concluded in a moſt dangerous eſtate.

Betraying to puniſhment.

7. But beſides this danger of ſin, I told you there was another, that of puniſhment; and of this there will need little proof, when it is conſider'd, that God is the proud man's profeſt enemy, that he hates and reſiſts him, as appeared in the Texts forecited: And then there can be little doubt, that he which hath ſo mighty an adverſary ſhall be ſure to ſmart for it. Yet beſides this general ground of concluſion, it may not be amiſs to mention ſome of thoſe Texts which particularly threaten this ſin, as *Prov.* 16. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall:* Again, *Prov.* 16. 5. *Every one that is proud in heart is an abomination to the Lord; though hand joyn in hand, yet they ſhall not be unpuniſhed.* The decree it ſeems is unalterable, and whatever endeavours are uſed to preſerve the proud man, they are but vain, for he *ſhall not go unpuniſhed.* And this is very remarkable in the ſtory of *Nebuchadnezzar, Dan.*4. who though a King, the greateſt in the world, yet for his pride was driven from among men to dwell and feed with beaſts. And it is moſt frequently ſeen, that this ſin meets with very extraordinary judgments even in this life.

But if it ſhould not, let not the proud man think that he hath eſcaped God's vengeance, for it is ſure there will be a moſt ſad reckoning in the next; for if God ſpared not the Angels for this ſin, but caſt them into Hell, let no man hope to ſpeed better.

The Folly.

8. In the third place I am to ſhew you the great Folly of this ſin; and to do that, it will be neceſſary to conſider the ſeveral things whereof Men uſe to be proud; they are of three ſorts, either thoſe which we call the goods of Nature, or the goods of Fortune, or the goods of Grace.

In reſpect of the goods of Nature.

9. By the goods of Nature, I mean Beauty, Strength, Wit, and the like, and the being proud of any of theſe is a huge folly. For firſt, we are very apt to miſtake and think our ſelves handſom or witty when we are not, and then there cannot be a more ridiculous folly than to be proud of what we have not, and ſuch every one eſteems it in another Man, though he never ſuppoſes it his own caſe; and ſo never diſcerns it in himſelf. And therefore there is nothing more deſpicable among all Men, than a proud fool; yet no Man that entertains high opinions of his own wit, but is in danger to be thus deceived, a Man's own judgment of himſelf being of all others the leaſt to be truſted. But ſecondly, ſuppoſe we be not out in judging, yet what is there in any of theſe natural endowments which is worth the being

proud, there being ſcarce any of them which ſome creature or other hath not in a greater degree than man? How much does the whiteneſs of the Lily, and the redneſs of the Roſe exceed the white and red of the faireſt face? What a multitude of creatures is there, that far ſurpaſs Man in ſtrength and ſwiftneſs? And divers others there are, which, as far as concerns any uſeful end of theirs, act much more wiſely than moſt of us; and are therefore oftentimes in Scripture propoſed to us by way of Example. It is therefore ſurely great unreaſonableneſs for us to think highly of our ſelves for ſuch things as are common to us with Beaſts and Plants. But thirdly, if they were as excellent as we fanſie them, yet they are not at all durable, they are impaired and loſt by ſundry means: a frenzy will deſtroy the rareſt wit; a ſickneſs decay the freſheſt beauty, the greateſt ſtrength, or however old age will be ſure to do all. And therefore to be proud of them is again a folly in this reſpect. But laſtly, whatever they are, we gave them not to our ſelves. No man can think he did any thing towards the procuring his natural beauty or wit, and ſo can with no reaſon value himſelf for them.

The goods of fortune.

10. In the ſecond place, the folly is as great to be proud of the goods of Fortune; by them I mean wealth and honour, and the like; for it is ſure, they add nothing of true worth to the man; ſomewhat of outward

pomp and bravery they may help him to, but that makes no change in the Perſon. You may load an Aſs with Money, or deck him with rich Trappings, yet ſtill you will not make him a whit the nobler kind of beaſt by either of them. Then ſecondly, theſe are things we have no hold of, they vaniſh many times ere we are aware; he that is rich to day, may be poor to morrow, and then will be the leſs pitied by all in his poverty, the prouder he was when he was rich. Thirdly, we have them all, but as Stewards, to lay out for our Maſters uſe, and therefore ſhould rather think how to make our accounts, than pride our ſelves in our receipts. Laſtly, whatever of theſe we have, they, as well as the former, are not owing to our ſelves. But if they be lawfully gotten, we owe them only to God, whoſe bleſſing it is, that maketh rich, *Prov.* 10. 22. If unlawfully, we have them upon ſuch terms that we have very little reaſon to brag of them. And thus you ſee in theſe ſeveral reſpects, the folly of this ſecond ſort of pride.

The goods of Grace.

11. The third is that of the goods of Grace; that is, any vertue a Man hath. And here I cannot ſay, but the things are very valuable, they being infinitely more precious than all the world, yet nevertheleſs this is of all the reſt the higheſt folly. And that not only in the foregoing reſpect, that we help not our ſelves to it, grace being above all

things moſt immediately God's work in us, but eſpecially in this, that the being proud of Grace is the ſure way to loſe it. God who gives grace to the humble, will take it from the proud. For if, as we ſee in the Parable, *Mat.* 25. 28. the Talent was taken from him who had only put it to no uſe at all, how ſhall he hope to have it continued to him that hath put it to ſo ill, that inſtead of trading with it for God, hath trafficked with it for Satan? And as he will loſe the Grace for the future, ſo he will loſe all the reward of it for the time paſt. For let a man have done never ſo many good acts, yet if he be proud of them; that pride ſhall be charged him to his deſtruction, but the good ſhall never be remembred to his reward. And this proves it to be a moſt wretched folly to be proud of grace. It is like that of Children, that pull thoſe things in pieces they are moſt fond of, but yet much worſe than that of theirs; for we not only loſe the thing (and that the moſt precious that can be imagined) but we muſt alſo be eternally puniſhed for doing ſo, there being nothing that ſhall be ſo ſadly reckoned for in the next world, as the abuſe of Grace; and certainly there can be no greater abuſe of it than to make it ſerve for an end ſo directly contrary to that for which it was given, it being given to make us humble, not proud, to magnifie God, not our ſelves.

Sunday VI.

Means of Humility.

12. Having ſhewed you thus much of this ſin, I ſuppoſe it will appear very neceſſary to be eſchewed; to which purpoſe it will firſt be uſeful to conſider what hath been already ſaid concerning it, and that ſo ſeriouſly, as may work in thee not ſome ſlight diſlike, but a deep and irreconcileable hatred of the ſin: ſecondly; to be very watchful over thine own heart, that it cheriſh not any beginnings of it; never ſuffer it to feed on the fancy of thy own worth; but whenever any ſuch thought ariſes, beat it down immediately with the remembrance of ſome of thy follies or ſins, and ſo make this very motion of pride an occaſion of humility. Thirdly, never to compare thy ſelf with thoſe thou thinkeſt more fooliſh or wicked than thy ſelf, that ſo thou mayeſt like the *Phariſee, Luk.* 16. 11. extol thy ſelf for being better; but if thou wilt compare, do it with the Wiſe and Godly; and then thou wilt find thou comeſt ſo far ſhort as may help to pull down thy high eſteem of thy ſelf. Laſtly, To be very earneſt in Prayer, that God would root out all degrees of this ſin in thee, and make thee one of thoſe *poor in ſpirit, Matth.* 5. 3. to whom the bleſſing even of Heaven it ſelf is promiſed.

Vain-glory.

The ſin.

13. The ſecond contrary to humility I told you was vain-glory, That is, a great thirſt after the praiſe of men. And firſt, that this is a ſin, I need prove no otherwiſe, than by the

words of our Saviour, *Joh.* 5. 44. *How can ye believe, that receive honour one of another*; where it appears, that it is not only a ſin, but ſuch an one as hinders the receiving of Chriſt into the heart, for ſo believing there ſignifies. This then in the ſecond place ſhews you likewiſe the great dangerouſneſs of this ſin, for if it be that which keeps Chriſt out of the heart, it is ſure it brings infinite danger, ſince all our ſafety, all our hope of eſcaping the wrath to come, ſtands in receiving him. But beſides the authority of this Text, common experience ſhews, that where ever this ſin hath poſſeſſion, it endangers Men to fall into any other. For he that ſo conſiders the praiſe of men, that he muſt at no hand part with it, when ever the greateſt ſins come to be in faſhion and credit (as God knows many are now a days) he will be ſure to commit them rather than run the diſgrace of being too ſingle and preciſe; I doubt there are many Conſciences can witneſs the truth of this, ſo that I need ſay no more to prove the danger of this ſin. *The danger.*

14. The third thing I am to ſhew, is the folly of it; and that will appear firſt, by conſidering what it is we thus hunt after, nothing but a little air, a blaſt, the breath of Men, it brings us in nothing of real advantage: for I am made never the wiſer nor the better for a man's ſaying I am wiſe and good. Beſides, if I am commended, it muſt be either before *The folly.*

my face or behind my back: if the former, it is very often flattery, and ſo the greateſt abuſe that can be offered, and then I muſt be very much a fool to be pleaſed with it; But if it be behind my back, I have not then ſo much as the pleaſure of knowing it; and therefore it is a ſtrange folly thus to purſue what is ſo utterly gainleſs. But ſecondly, it is not only gainleſs, but painful and uneaſie alſo. He that eagerly ſeeks praiſe, is not at all maſter of himſelf, but muſt ſuit all his actions to that end, and inſtead of doing what his own reaſon and conſcience (nay perhaps his worldly conveniency) directs him to, he muſt take care to do what will bring him in commendations, and ſo inſlave himſelf to every one that hath but a tongue to commend him. Nay, there is yet a further uneaſineſs in it, and that is, when ſuch a Man fails of his aim, when he miſſes the praiſe, and perhaps meets with the contrary, reproach, (which is no man's lot more often than the vain glorious, nothing making a Man more deſpiſed) then what diſturbances and diſquiets, and even tortures of mind is he under? A lively inſtance of this you have in *Achitophel*, 2 *Sam.* 17. 23. who had ſo much of this, upon *Abſolom's* deſpiſing his counſel, that he choſe to rid himſelf of it, by hanging himſelf. And ſure this painfulneſs that thus attends this ſin, is ſufficient proof of the folly of it. Yet this is not all, it is yet further very hurtful. For if this vain-glory be concerning any good, or Chriſtian Action, it deſtroys all the fruit of it; he that prays or gives alms to be ſeen of Men, *Matt.* 6. 2. muſt take that as his reward, *Verily I ſay unto you they have their reward*; they muſt expect none from God, but the portion of thoſe Hypocrites, that *love the praiſe of men more than the praiſe of God.* And this is a miſerable folly to make ſuch an exchange. It is like the Dog in the Fable, who ſeeing in the water the ſhadow of that Meat he held in his mouth, catcht at the ſhadow, and ſo let go his Meat. Such Dogs, ſuch unreaſonable creatures are we, when we thus let go the eternal rewards of Heaven to catch at a few good words of men. And yet we do not only loſe thoſe eternal joys, but procure to our ſelves the contrary, eternal miſeries, which is ſure the higheſt pitch of folly and madneſs. But if the vain glory be not concerning any vertuous action, but only ſome indifferent thing, yet even there alſo it is very hurtful; for vain glory is a ſin that whereſoever it is placed, endangers our eternal eſtate, which is the greateſt of all miſchiefs. And even for the preſent it is obſervable, that of all other ſins it ſtands the moſt in its own light, hinders it ſelf of that very thing it purſues. For there are very few that thus hunt after praiſe, but they are diſcerned to do ſo, and that is ſure to eclipſe whatever

Sunday VI. praiſe-worthy thing they do, and brings ſcorn upon them inſtead of reputation. And then certainly we may juſtly condemn this ſin of folly which is ſo ill a manager even of its own deſign.

Helps againſt vain-glory.

15. You have ſeen how wretched a thing this vain-glory is in theſe ſeveral reſpects, the ſerious conſideration whereof may be one good means to ſubdue it, to which it will be neceſſary to add, firſt, a great watchfulneſs over thy ſelf; obſerve narrowly whether in any Chriſtian duty thou at all conſidereſt the praiſe of Men, or even in the moſt indifferent action, look whether thou have not too eager a deſire of it, and if thou findeſt thy ſelf inclined that way, have a very ſtrict eye upon it, and where ever thou findeſt it ſtirring, check and reſiſt it, ſuffer it not to be the end of thy actions: But in all matters of Religion let thy Duty be the Motive; in all indifferent things of common life let Reaſon direct thee; and though thou mayeſt ſo far conſider in thoſe things the opinions of Men, as to obſerve the rules of common decency, yet never think any praiſe that comes in to thee from any thing of that kind worth the contriving for. Secondly, ſet up to thy ſelf another aim, *viz.* that of pleaſing God: let that be thy enquiry when thou goeſt about any thing; whether it be approved by him. And then thou wilt not be at leiſure to conſider what praiſe it will bring thee from men. And

ſurely he that weighs of how much more moment it is to pleaſe God, who is able eternally to reward us, than man, whoſe applauſe can never do us any good, will ſurely think it reaſonable to make the former his only care. Thirdly, if at any time thou art praiſed, do not be much over-joyed with it, nor think a jot the better of thy ſelf; but if it be vertue thou art praiſed for, remember it was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee: If it be ſome indifferent action; then remember that it cannot deſerve praiſe, as having no goodneſs in it: But if it be a bad one, (as amongſt Men ſuch are ſometimes likelieſt to be commended) then it ought to ſet thee a trembling inſtead of rejoycing, for then that woe of our Saviour's belongs to thee, *Luk.* 6.26. *Wo unto you when men ſpeak well of you, for ſo did their Fathers to the falſe Prophets*; and there is not a greater ſign of an hardned heart, than when Men can make their ſins the matter of their glory. In the laſt place let thy Prayers aſſiſt in the fight with this corruption.

Sunday VI.

16. A ſecond VERTUE is MEEKNESS, that is, a calmneſs and quietneſs of ſpirit, contrary to the Rages and impatiencies of Anger. This Vertue may be exerciſed either in reſpect of God, or our Neighbour. That towards God I have already ſpoken of, under the head of Humility, and that towards

Meekneſs.

our

Advantages of it.

our neighbour, I ſhall hereafter. All I have here to ſay of it is, how it becomes a duty to our ſelves; that it does in reſpect of the great advantage we reap by it; which in meer kindneſs to our ſelves, we are to look after. And to prove that it brings us this great advantage, I need ſay no more, but that this meekneſs is that to which Chriſt hath pronounced a bleſſing, *Matth.* 5. 5. *Bleſſed are the meek*, and not only in the next world, but even in this too, *they ſhall inherit the earth.* Indeed none but the meek perſon hath the true enjoyment of any thing in the world, for the angry and impatient are like ſick people, who, we uſe to ſay, cannot enjoy the greateſt proſperities: For let things be never ſo fair without, they will raiſe ſtorms within their own breaſts. And ſurely whoever hath either in himſelf, or others obſerved the great uneaſineſs of this paſſion of anger, cannot chuſe but think meekneſs a moſt pleaſant thing.

17. Beſides, it is alſo a moſt honourable thing, for it is that whereby we reſemble Chriſt, *Learn of me*, ſaith he, *for I am meek and lowly in heart*, *Matth.* 11. 28. It is alſo that whereby we conquer our ſelves, overcome our own unruly paſſions, which of all victories is the greateſt and moſt noble. Laſtly, it is that which makes us behave our ſelves like Men, whereas anger gives us the fierceneſs and wildneſs of Savage beaſts. And

accordingly the one is by all eſteemed and loved, whereas the other is hated and abhorred, every man ſhunning a man in rage as they would a furious beaſt.

18. Farther yet, meekneſs is the ſobriety of the mind, whereas anger is the direct madneſs; it puts a Man wholly out of his own power, and makes him do ſuch things as himſelf in his ſober temper abhors; how many Men have done thoſe things in their rage, which they have repented all their lives after? And therefore ſurely as much as a Man is more honourable than a beaſt, a ſober man than a mad man, ſo much hath this vertue of Meekneſs the advantage of honour above the contrary vice of anger.

19. Again, meekneſs makes any condition tolerable and eaſie to be endured. He that meekly bears any ſuffering, takes off the edge of it that it cannot wound him; whereas he that frets and rages at it, whets it, and makes it much ſharper than it would be; nay, in ſome caſes makes that ſo, which would not elſe be ſo at all, as particularly in the caſe of reproachful words, which in themſelves can do us no harm, they neither hurt our Bodies nor leſſen our Eſtates, the only miſchief they can do us is to make us angry, and then our anger may do us many more: whereas he that meekly paſſes them by, is never the worſe for them, nay the better; for he ſhall be rewarded by God for that patience. Much more might be ſaid to recommend this Vertue to us, in reſpect of our own preſent advantage, but I ſuppoſe this may ſuffice to perſwade Men to eſteem of it. The harder matter will be to gain them to the practice of it, wherein Men pretend I know not what difficulties of natural conſtitutions, and the like; yet ſure there is no Man of ſo Cholerick a temper; but if he did heartily ſet about it, would find it were not impoſſible in ſome good meaſure to ſubdue it: but then he muſt be diligent in uſing means to that end. Divers of theſe means there are, I ſhall mention ſome few.

Means of obtaining it.

20. As firſt, The imprinting deep in our minds the lovelineſs and benefits of meekneſs, together with the uglineſs and miſchiefs of anger, Secondly, to ſet before us the Example of Chriſt, who endured all reproaches, yea, torments with perfect patience, that was *led as a ſheep to the ſlaughter*, Iſai. 53. 7. *That when he was reviled, reviled not again, when he ſuffered threatned not*, 1 Pet. 2. 23. And if he, the Lord of Glory, ſuffered thus meekly and unjuſtly from his own creatures, with what face can we ever complain of any injury done to us? Thirdly, To be very watchful to prevent the very firſt beginnings of anger, and to that purpoſe to mortifie all inward peeviſhneſs and frowardneſs of mind, which is a ſin in it ſelf, though it proceed no further, but will alſo be ſure, if

it be cheriſhed, to break out into open effects of anger. Therefore whenever thou findeſt the leaſt riſing of it within thee, make as much haſte to check it, as thou wouldſt to quench a fire in thy houſe; but be ſure thou bring no fuel to it, by entertaining any thoughts that may encreaſe it. And at ſuch time eſpecially keep a moſt ſtrict watch over thy tongue, that it break not out into any angry ſpeeches, for that breath will fan the fire, not only in thine adverſary, but thy ſelf too; therefore though thy heart be hot within, ſtifle the flame, and let it not break out; and the greater the temptation is, the more earneſtly lift up thy heart to God to aſſiſt thee to overcome it. Fourthly, often remember how great puniſhments thy ſins have deſerved, and then, whether thy ſufferings be from God or man, thou wilt acknowledge them to be far ſhort of what is due to thee, and therefore wilt be aſhamed to be impatient at them.

Conſideration.

21. The third Vertue is CONSIDERATION, and this in a moſt ſpecial manner we owe to our Souls. For without it we ſhall, as raſh unadviſed people uſe to do, ruſh them into infinite perils. Now this Conſideration is either of our State, or of our Actions. By our State, I mean what our condition is to God-ward, whether it be ſuch that we may reaſonably conclude our ſelves in his favour. This it much concerns us to conſider

Of our State.

and examine, and that not by thoſe eaſie rules Men are apt to frame to themſelves, as whether they believe that Chriſt died for their ſins; that they are of the number of the Elect, and ſhall certainly be ſaved: if theſe and the like were all that were required to put us into God's favour, none but ſome melancholy perſon could ever be out of it; for we are apt enough generally to believe comfortably of our ſelves. But the Rules God hath given us in his Word are thoſe by which we muſt be tried at the laſt day, and therefore are certainly the only ſafe ones by which to try our ſelves now. And the ſumm of thoſe are, that whoſoever continues in any one wilful ſin, is not in his favour, nor can, if he do ſo die, hope for any mercy at his hand.

The Rule by which to try our State.

22. Now it is highly neceſſary we ſhould conſider what our condition is in this reſpect: for ſince our life is nothing but a puff of breath in our noſtrils, which may for ought we know be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that ſo in caſe we want at preſent that oil in our lamps wherewith we are to meet the Bridegroom, *Matth.* 25. 8. we may timely get it, and not for want of it be ever ſhut out like the fooliſh Virgins from his preſence. The neglect of this conſideration hath undone many ſouls, ſome by too eaſie a belief that they were in a good

The danger of inconſideration.

good condition, without conſidering and trying themſelves by the foregoing Rule, but preſuming either upon ſome ſlight outward performances, or upon ſuch a falſe faith as I even now deſcribed; others by the wretched careleſs going on, without ſo much as asking themſelves what their condition is, but hope they ſhould do as well as their neighbours, and ſo never enquiring farther; which wretched careleſneſs will as certainly undo the ſpiritual, as the like would do the temporal eſtate; yet in that every man is wiſe enough to foreſee, that a man that never takes any accounts of his Eſtate to ſee whether he be worth ſomething or nothing, will be ſure to be a beggar in the End. But in this far weightier matter we can generally be thus improvident.

Our actions

Before we do them.

23. The ſecond thing we are to conſider, is our Actions, and thoſe either before or after the doing of them. In the firſt place we are to conſider before we act, and not to do any thing raſhly or headily; but firſt, to adviſe with our conſciences, whether this be lawful to be done, for he that follows his own inclination and does every thing which that moves him to, ſhall be ſure to fall into a multitude of ſins. Therefore conſider ſoberly, and be aſſured of the lawfulneſs of the thing before thou venture to do it. This adviſedneſs is in all worldly things accounted ſo neceſſary a part of wiſdom, that no Man is accounted

wiſe without it; a raſh man we look upon as the next degree to a fool. And yet it is ſure, there is not ſo much need of looking about us in any thing as in what concerns our ſouls, and that not only in reſpect of the great value of them above all things elſe, but alſo in regard of the great danger they are in, as hath been ſhewed more at large in the beginning of the Treatiſe.

After they are done.

24. Secondly, We are to conſider the actions when they are paſt alſo, that is, we are to examine whether they have been ſuch as are allowable by the Laws of Chriſt. This is very neceſſary whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a good conſcience, and that comfort again encourageth us to go on in the like; and beſides it ſtirs us up to thankfulneſs to God, by whoſe grace alone we were enabled to do them. But if they be bad, then it is eſpecially neceſſary that we thus examine them, for without this it is impoſſible we ſhould ever come to amendment: for unleſs we obſerve them to have been amiſs, we can never think it needful to amend, but ſhall ſtill run on from one wickedneſs to another, which is the greateſt curſe any man can lie under.

Frequency of conſideration.

25. The oftner therefore we uſe this Conſideration, the better, for the leſs likely it is that any of our ſins ſhall eſcape our knowledge. It is much to be wiſht that every man

would thus every night try the actions of the day, that ſo, if he have done any thing amiſs, he may ſoon check himſelf for it, and ſettle his reſolutions againſt it, and not let it grow on to a habit and courſe. And that he may alſo early beg God's pardon, which will the eaſier be had the ſooner it is asked, every delay of that being a great increaſe of the ſin. And ſurely whoever means to take an account of himſelf at all, will find this the eaſier courſe; it being much eaſier to do it ſo a little at a time, and while paſſages are freſh in his memory, than to take the account of a long time together. Now if it be conſidered, that every wilful ſin muſt have a particular repentance before it can be pardoned, methinks men ſhould tremble to ſleep without that repentance; for what aſſurance hath any man that lies down in his Bed, that he ſhall ever riſe again? And then how dangerous is the condition of that Man that ſleeps in an unrepented ſin? The weighing of theſe ſeveral Motives may be a means by God's bleſſing, to bring us to the practice of this duty of conſideration in all the parts of it.

Danger of omitting it.

SUNDAY VII.

Of Contentedneſs and the contraries to it; Murmuring, Ambition, Covetouſneſs, Envy; Helps to Contentedneſs; of duties which concern our Bodies; of Chaſtity, &c. *Helps to it; of Temperance.*

Contentedneſs.

Sect. 1. THE Fourth VERTUE is CONTENTEDNES, and this ſurely is a duty we muſt owe to our ſelves, it being that without which it is impoſſible to be happy. This Contentedneſs is a well-pleaſedneſs with that condition, whatever it is that God hath placed us in, not murmuring and repining at our lot, but chearfully welcoming whatſoever God ſends. How great, and withal how pleaſant a vertue this is, may appear by the contrariety it hath to ſeveral great and painful vices; ſo that where this is rooted in the heart; it ſubdues not only ſome ſuch ſingle ſin, but a cluſter of them together.

Contrary to murmuring.

2. And firſt it is contrary to all murmuring in general, which is a ſin moſt hateful to God, as may appear by his ſharp puniſhments of it on the *Iſraelites* in the wilderneſs, as you may read in ſeveral places of the book of *Exodus*, and *Numbers*. And ſurely it is alſo very painful and uneaſie to a man's ſelf; for, if as the Pſalmiſt ſaith, it be a *joyful and pleaſant*

pleaſant thing to be thankful, we may by the Rule of contraries conclude, it is a ſad and unpleaſant thing to be murmuring, and I doubt not, every man's own experience will confirm the truth of it.

To Ambition.

3. Secondly, It is contrary to Ambition; the Ambitious Man is always diſliking his preſent condition, and that makes him ſo greedily to ſeek a higher; whereas he that is content with his own, lies quite out of the road of this temptation. Now ambition is not only a great ſin in it ſelf, but it puts men upon many other: there is nothing ſo horrid, which a Man that eagerly ſeeks greatneſs will ſtick at; Lying, Perjury, Murder, or any thing will down with him, if they ſeem to tend to his advancement; And the uneaſineſs of it is anſwerable to the ſin. This none can doubt of, that conſiders what a multitude of fears and jealouſies, cares and diſtractions there are that attend Ambition in its progreſs, beſides the great and publick ruines that uſually befal it in the end. And therefore ſure contentedneſs is in this reſpect as well a Happineſs as a Vertue.

To Covetouſneſs.

4. Thirdly, It is contrary to Covetouſneſs; this the Apoſtle witneſſeth, *Heb.* 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have*; where you ſee contentedneſs is ſet as the direct contrary to covetouſneſs. But of this there needs no other Proof than common

experience; for we ſee the covetous man never thinks he hath enough, and therefore can never be content: for no man can be ſaid to be ſo that thirſts after any thing he hath not. Now that you may ſee how excellent and neceſſary a vertue this is that ſecures us againſt covetouſneſs, it will not be amiſs a little to conſider the nature of that ſin.

Covetouſneſs contrary to our duty to God.

5. That it is a very great crime, is moſt certain, for it is contrary to the very foundation of all good life; I mean thoſe three great Duties, to God, to our Selves, to our Neighbours. Firſt, it is ſo contrary to our Duty to God, that Chriſt himſelf tells us, *Luke* 16. 13. *We cannot ſerve God and Mammon:* He that ſets his heart upon Wealth, muſt neceſſarily take it off from God. And this we daily ſee in the covetous man's practice, he is ſo eager in the gaining of riches, that he hath no time or care to perform Duty to God; let but a good bargain, or opportunity of gain come in his way, Prayer and all duties of Religion muſt be neglected to attend it. Nay, when the committing the greateſt ſin againſt God may be likely either to get or ſave him ought, his love of wealth quickly perſwades him to commit it.

To our Selves.

6. Secondly, It is contrary to the Duty we owe our ſelves, and that both in reſpect of our Souls and Bodies. The covetous man deſpiſes his Soul, ſells that to eternal deſtruction for a little pelf: for ſo every man does that by

any unlawful means ſeeks to enrich himſelf; nay, though he do it not by unlawful means, yet if he have once ſet his heart upon Wealth. he is that covetous perſon upon whom the Apoſtle hath pronounced, *That he ſhall not enter into the Kingdom of God*, 1 *Cor*. 6. 10. Nor doth he only offend againſt his Soul, but his body too. For he often denies that thoſe neceſſary refreſhments it wants, and for which his wealth (as far as it concerns himſelf) was given him. This is ſo conſtantly the cuſtom of rich Miſers, that I need not prove it to you.

To our Neighbors.

7. In the third place, Covetouſneſs is contrary to the duty we owe to our Neighbours. And that in both the parts of it, Juſtice and charity: he that loves Money immoderately, will not care whom he cheats and defrauds, ſo he may bring in gain to himſelf: and from hence ſpring thoſe many tricks of deceit and couzenage ſo common in the world. As for Charity, that is never to be hoped for from a covetous Man, who dreads the leſſening of his own heaps more than the ſtarving of his poor brother. You ſee how great a ſin this is, that we may well ſay of it as the Apoſtle doth, 1 *Tim*. 6. 10. *The love of money is the root of all evil*. And it is not much leſs uneaſie than wicked, for between the care of getting and the fear of loſing, the covetous man enjoys no quiet hour. Therefore every man is deeply concerned,

Sunday VII.

cerned, as he tenders his happineſs either in this world or the next, to guard himſelf againſt this ſin, which he can no way do, but by poſſeſſing his heart with this vertue of Contentedneſs.

Contentedneſs contrary to envy.

8. In the fourth place it is contrary to envy, for he that is content with his own condition, hath no temptation to envy anothers: How unchriſtian a ſin this of envy is, ſhall hereafter be ſhewed; at the preſent, I need ſay no more, but that it is alſo a very uneaſie one, it frets and gnaws the very heart of him that harbours it. But the worſe this ſin is, the more excellent ſtill is this grace of Contentedneſs which frees us from it. I ſuppoſe I have ſaid enough to make you think this a very lovely and deſireable Vertue. And ſure it were not impoſſible to be gained by any, that would but obſerve theſe few directions.

Helps to contentedneſs.

9. Firſt, To conſider, that whatever our eſtate and condition in any reſpect be, it is that which is allotted us by God, and therefore is certainly the beſt for us, he being much better able to judge for us, than we for our ſelves; and therefore to be diſpleaſed at it is in effect to ſay, we are wiſer than he. Secondly, Conſider throughly the vanity of all worldly things, how very little there is in them while we have them: and how uncertain we are to keep them; but above all in how little ſtead they will ſtand us at

the day of death or judgment, and then thou canſt not think any of them much worth the deſiring, and ſo wilt not be diſcontented for want of them. Thirdly, Suffer not thy fancy to run on things thou haſt not; many have put themſelves out of love with what they have, only by thinking what they want. He that ſees his neighbour poſſeſs ſomewhat, which himſelf hath not, is apt to think how happy he ſhould be, if he were in that man's condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many reſpects may be much happier than that of his neighbours which he ſo much admires. For we look but upon the outſide of other mens conditions; and many a man that is envied by his neighbours, as a wonderful happy perſon, hath yet ſome ſecret trouble, which makes him think much otherwiſe of himſelf. Therefore never compare thy condition in any thing with thoſe thou counteſt more proſperous than thy ſelf, but rather do it with thoſe thou knoweſt more unhappy, and then thou wilt find cauſe to rejoyce in thine own portion. Fourthly, Conſider how far thou art from deſerving any good thing from God, and then thou canſt not but with *Jacob, Gen.* 32. 10. confeſs that thou art *not worthy of the leaſt of thoſe mercies* thou enjoyeſt, and inſtead of murmuring that they are no more, wilt ſee reaſon to admire, and praiſe the bounty of God,

that

that they are ſo many. Fifthly, be often thinking of the joys laid up for thee in Heaven: look upon that as thy home, on this world only as an Inn, where thou art fain to take up in thy paſſage; and then as a Traveller expects not the ſame conveniences at an Inn, that he hath at home; ſo thou haſt reaſon to be content with whatever entertainment thou findeſt here, knowing thou art upon thy Journey to a place of infinite happineſs, which will make an abundant amends for all the uneaſineſs, and hardſhip thou canſt ſuffer in the way. Laſtly, Pray to God, from whom all good things do come, that he will to all his other bleſſings, add this of a contented mind, without which thou canſt have no taſte or reliſh of any other.

Diligence. 10. A fifth Duty is DILIGENCE: this is made up of two parts, Watchfulneſs and Induſtry, and both theſe we owe to our Souls.

Watchfulneſs againſt ſin. 11. Firſt, Watchfulneſs, in obſerving all the dangers that threaten them. Now ſince nothing can endanger our Souls, but ſin, this watchfulneſs is principally to be imployed againſt that: and as in a beſieged City where there is any weak part, there it is neceſſary to keep the ſtrongeſt guard; ſo it is here, whereever thou findeſt thy inclinations ſuch, as are moſt likely to betray thee to ſin, there it concerns thee to be eſpecially watchful. Obſerve therefore carefully to what ſins either thy natural temper, thy company, or thy courſe of life do particularly incline thee, and watch thy ſelf very narrowly in thoſe; yet do not ſo lay out all thy care on thoſe, as to leave thy ſelf open to any other, for that may give Satan as much advantage on the other ſide; but let thy watch be general, againſt all ſin, though in a ſpecial manner againſt thoſe, which are like ofteneſt to aſſault thee.

Induſtry in improving gifts.

12. The ſecond part of diligence, is induſtry or labour, and this alſo we owe to our Souls, for without it they will as little proſper as the Vineyard of the ſluggard; which *Solomon* deſcribes, *Prov.* 24. 30. For there is a husbandry of the Soul, as well as of the Eſtate, and the end of the one, as of the other, is the increaſing and improving of its riches. Now the riches of the Soul are either Natural or Divine. By the natural I mean its faculties or reaſon, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Soul's Natural portion, but are given immediately by God; and both theſe we are to take care to improve, they being both talents intruſted to us for that purpoſe.

Of Nature.

13. The way of improving the Natural is by imploying them ſo, as may bring in moſt honour to God: we muſt not let them lie idle by us through ſloth, neither muſt we overwhelm them with intemperance, and

brutiſh pleaſures, which is the caſe of too many, but we muſt imploy them, and ſet them on work. But then we muſt be ſure it be not in the Devil's ſervice; like many, who ſet their wit only to the profaning of God, or cheating their neighbours, and ſtuff their memories with ſuch filthineſs, as ſhould never once enter their thoughts; our uſe of them muſt be ſuch, as may bring in moſt glory to God, moſt benefit to our neighbours, and may beſt fit us to make our accounts, when God ſhall come to reckon with us for them.

Of Grace.

14. But the other part of the Souls riches, is yet more precious, that is, Grace, and of this we muſt be eſpecially careful, to huſband and improve it. This is a duty expreſly commanded us by the Apoſtle, 2 *Pet.* 3. 18. *Grow in grace.* And again in the firſt Chapter of that Epiſtle verſe 5. *Give all diligence to add to your faith vertue, and to vertue knowledge,* &c. Now the eſpecial means of improving Grace is by imploying it, that is, by doing thoſe things, for the enabling of us whereunto it was given us: This is a ſure means, not only in reſpect of that eaſineſs, which a cuſtom of any thing brings in the doing of it, but principally, as it hath the promiſe of God, who hath promiſed, *Matth.* 25. 29. That *to him that hath* (that is, hath made uſe of what he hath) *ſhall be given, and he ſhall have abundance.* He that diligently and faithfully employs the firſt beginnings of Grace,

Grace ſhall yet have more, and he that in like manner husbands that more, ſhall yet have a greater degree; ſo that what *Solomon* ſaith of temporal riches, is alſo true of ſpiritual, *The hand of the diligent maketh rich.*

To improve good motions.

15. Therefore whenever thou findeſt any good motions in thy heart, remember that is a ſeaſon for this ſpiritual husbandry: If thou haſt but a check of conſcience againſt any ſin thou liveſt in, drive that on till it come to a hatred; and then that hatred, till it come to reſolution; then from that reſolution, proceed to ſome endeavours againſt it. Do this faithfully and ſincerely, and thou ſhalt certainly find the grace of God aſſiſting thee, not only in every of theſe ſteps, but alſo enabling thee to advance ſtill higher, till thou come to ſome Victory over it. Yet to this induſtry thou muſt not fail to add thy prayers alſo, there being a promiſe that God will *give the holy ſpirit to them that ask it, Matth.* 7. 11. And therefore they that ask it not, have no reaſon to expect it. But it muſt be asked with ſuch an earneſtneſs, as is ſome way anſwerable to the value of the thing, which being infinitely more precious than all the world, both in reſpect of its own worth, and its uſefulneſs to us, we muſt beg it with much more zeal and earneſtneſs than all temporal bleſſings, or elſe we ſhew our ſelves deſpiſers of it.

16. Having

Sunday VII.

The danger of the contrary.

16. Having directed you to the means of improving grace, I ſhall to quicken you to it, mention the great danger of the contrary; and that is not as in other things, the loſing only thoſe further degrees, which our induſtry might have helped us to, but it is the loſing even of what we already have; *For from him that hath not* (that is again, hath not made uſe of what he hath) *ſhall be taken away even that which he hath, Matth.* 25. 29. God will withdraw the grace, which he ſees ſo neglected, as we ſee in that Parable; the Talent was taken from him that had only hid it in a Napkin, and had brought in no gain to his Lord. And this is a moſt ſad puniſhment, the greateſt that can befal any man, before he comes to Hell, indeed it is ſome kind of foretaſte of it, it is the delivering him up to the power of the Devil, and it is the baniſhing him from the face of God, which are not the leaſt parts of the miſery of the damned, and it is alſo the binding a man over to that fuller portion of wretchedneſs in another World; for that is the laſt doom of the unprofitable ſervant, *Matth.* 25. 30. *Caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.* You ſee there are no light dangers that attend this neglect of grace, and therefore if we have any love, nay, any common pity to our Souls, we muſt ſet our ſelves to this induſtry. I have now done with thoſe VER-

TUES which reſpect our SOULS, I come now to thoſe which concern our BODIES.

Chaſtity.

17. The firſt of which is CHASTITY or PURITY, which may well be ſet in the front of the duties we owe to our bodies, ſince the Apoſtle, 1 *Cor.* 6. 18. ſets the contrary as the eſpecial ſin againſt them, ***He that committeth fornication, ſinneth againſt his own body.***

18. Now this vertue of chaſtity conſiſts in a perfect abſtaining from all kinds of uncleanneſs, not only that of adultery, and fornication, but all other more unnatural ſorts of it committed either upon our ſelves, or with any other. In a word all acts of that kind are utterly againſt Chaſtity, ſave only in lawful marriage. And even there men are not to think themſelves let looſe to pleaſe their brutiſh appetites, but are to keep themſelves within ſuch Rules of moderation, as agree to the ends of marriage, which being theſe two, the begetting of Children, and the avoiding of fornication, nothing muſt be done which may hinder the firſt of theſe ends; and the ſecond aiming only at the ſubduing of luſt, the keeping men from any ſinful effects of it, is very contrary to that end to make marriage an occaſion of heightning and enflaming it.

Uncleanneſs forbidden in the very loweſt degrees.

19. But this vertue of Chaſtity reacheth not only to the reſtraining of the groſſer act, but to all lower degrees; it ſets a guard upon

our eyes, according to that of our Saviour, *Matth.*5.28. *He that looketh on a woman to luſt after her, hath committed adultery with her already in his heart*; and upon our hand, as appears by what Chriſt adds in that place, *If thy hand offend thee cut it off*: ſo alſo upon our tongues that they ſpeak no immodeſt or filthy words, *Let no corrupt communication proceed out of your mouth, Epheſ.* 4.29. Nay, upon our very thoughts and fancies, we muſt not entertain any foul or filthy deſires, not ſo much as the imagination of any ſuch thing. Therefore he that forbears the groſſer act, and yet allows himſelf in any of theſe, it is ſo be ſuſpected that it is rather ſome outward reſtraint that keeps him from it, than the conſcience of the ſin. For if it were that, it would keep him from theſe too, theſe being ſins alſo, and very great ones in God's ſight. Beſides, he that lets himſelf looſe to theſe, puts himſelf in very great danger of the other, it being much more eaſie to abſtain from all, than to ſecure againſt the one, when the other is allowed. But above all, it is to be conſidered that even theſe lower degrees are ſuch as make men very odious in God's eyes, who ſeeth the heart, and loves none that are not pure there.

The miſchiefs of it. 20. The lovelineſs of this Vertue of Chaſtity needs no other way of deſcribing, than by conſidering the loathſomneſs and miſchiefs of the contrary ſin, which is firſt, very brutiſh: thoſe deſires are but the ſame that the beaſts have, and then how far are they ſunk below the nature of men, that can boaſt of their ſins of that kind, as of their ſpecial excellency? When if that be the meaſure, a Goat is the more excellent creature. But indeed they that eagerly purſue this part of Beſtiality, do often leave themſelves little, beſides their humane ſhape, to difference them from beaſts: This ſin ſo clouds the underſtanding, and defaceth the reaſonable ſoul. Therefore *Solomon* very well deſcribes the young man that was going to the harlots houſe, ***Prov.*** 7. 22. ***He goeth after her as an Ox goeth to the ſlaughter.*** *To the Soul.*

21. Nor ſecondly, are the effects of it better to the body than to the mind. The many foul and filthy, beſides painful diſeaſes, which often follow this ſin, are ſufficient witneſſes how miſchievous it is to the body. And alas, how many are there that have thus made themſelves the Devil's Martyrs? ſuffered ſuch torments in the purſuit of this ſin, as would exceed the invention of the greateſt tyrant? Surely they that pay thus dear for damnation, very well deſerve to enjoy the purchace. *To the Body.*

22. But thirdly, beſides the natural fruits of this ſin, it is attended with very great and heavy Judgments from God; the moſt extraordinary and miraculous Judgment that ever befel any place, Fire and Brimſtone from *The judgments of God againſt it.*

from Heaven upon *Sodom* and *Gomorrha*, was for this ſin of uncleanneſs; and many examples likewiſe of God's vengeance may be obſerved on particular perſons, for this ſin. The inceſt of *Amnon* coſt him his life, as you may read, 2 *Sam.* 13. *Zimri* and *Cozbi* were ſlain in the very act, *Numb.* 25. 8. And no perſon that commits the like hath any aſſurance it ſhall not be his own caſe. For how ſecretly ſoever it be committed, it cannot be hid from God, who is the ſure avenger of all ſuch wickedneſs. Nay, God hath very particularly threatned this ſin, 1 *Cor.*3.17. *If any man defile the Temple of God, him ſhall God deſtroy.* This ſin of uncleanneſs is a kind of ſacrilege, a polluting thoſe bodies which God hath choſen for his Temples, and therefore no wonder if it be thus heavily puniſhed.

It ſhuts out from Heaven.

23. Laſtly, This ſin ſhuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any liſt of thoſe ſins, which bar men thence, but this of uncleanneſs hath a ſpecial place in it. Thus it is, *Gal.* 5. 19. and ſo again 1 *Cor.*6.9. If we will thus pollute our ſelves, we are fit company only for thoſe black ſpirits, the Devil and his Angels, and therefore with them we muſt expect our portion, where our flames of luſt ſhall end in flames of fire.

Helps to Chaſtity.

24. All this laid together, may ſurely recommend the vertue of Chaſtity to us, for the preſerving of which we muſt be very

careful, firſt, to check the beginnings of the temptation, to caſt away the very firſt fancy of luſt with indignation; for if you once fall to parley and talk with it, it gains ſtill more upon you, and then it will be harder to reſiſt; Therefore your way in this temptation is to fly rather than fight with it. This is very neceſſary, not only that we may avoid the danger of proceeding to act the ſin, but alſo in reſpect of the preſent fault of entertaining ſuch fancies, which of it ſelf, though it ſhould never proceed further is, as hath been ſhewed, a great abomination before God. Secondly, have a ſpecial care to fly idleneſs, which is the proper ſoil for theſe filthy weeds to grow in, and keep thy ſelf always buſied in ſome innocent or vertuous imployment; for then theſe fancies will be leſs apt to offer themſelves. Thirdly, never ſuffer thy ſelf to recal any unclean paſſages of thy former life with delight, for that is to act over the ſin again, and will be ſo reckoned by God; nay perhaps thus deliberately to think of it may be a greater guilt than a raſh acting of it. For this both ſhews thy heart to be ſet upon filthineſs, and is alſo a preparation to more acts of it. Fourthly, forbear the company of ſuch light and wanton Perſons, as either by the filthineſs of their diſcourſe, or any other means, may be a ſnare to thee. Fifthly, pray earneſtly, that God would give thee the Spirit of Purity, eſpecially at the time of any preſent temptation. Bring the unclean Devil to Chriſt to be caſt out, as did the Man in the Goſpel; and if it will not be caſt out with Prayer alone, add Faſting to it; but be ſure thou do not keep up the flame by any high or immoderate feeding. The laſt remedy, when the former prove vain, is marriage, which becomes a duty to him that cannot live innocently without it. But even here there muſt be care taken, leſt this which ſhould be for his good, become not to him an occaſion of falling, for want of ſobriety in the uſe of Marriage. But this I have toucht on already, and therefore need add no more, but an earneſt intreaty, that Men would conſider ſeriouſly of the foulneſs and danger of this ſin of uncleanneſs, and not let the commonneſs of it leſſen their hatred of it, but rather make them abhor that ſhameleſs impudence of the world, that can make light of this ſin againſt which God hath pronounced ſuch heavy curſes, *Whoremongers and Adulterers God will judge*, *Heb.* 13.4. and ſo he will certainly do all ſorts of unclean perſons whatſoever.

Temperance.

25. The ſecond VERTUE that concerns our Bodies is TEMPERANCE: And the exerciſes of that are divers, as firſt, Temperance in Eating; ſecondly, in Drinking; thirdly, in Sleep; fourthly, in Recreation; fifthly, in Apparel. I ſhall ſpeak of them ſeverally; and firſt of Temperance in

In Eating.

Eating. This Temperance is obſerved when our Eating is agreeable to thoſe ends to which eating is by God and nature deſigned; thoſe are firſt, the being; ſecondly, the well-being of our bodies.

Ends of Eating.

Preſerving of life.

26. Man is of ſuch a frame that Eating becomes neceſſary to him for the preſerving his life; hunger being a natural diſeaſe which will prove deadly if not prevented, and the only phyſick for it is eating, which is therefore become a neceſſary means of keeping us alive. And that is the firſt end of Eating, and as Men uſe not to take Phyſick for pleaſure, but remedy, ſo neither ſhould they eat.

Of Health.

27. But ſecondly, God hath been ſo bountiful as to provide not only for the being, but the well-being of our bodies, and therefore we are not tied to ſuch ſtrictneſs, that we may eat no more than will juſt keep us from ſtarving, but we may alſo eat whatſoever either for kind or quantity moſt tends to the health and welfare of them: Now that eating which is agreeable to theſe ends, is within the bounds of temperance; as on the contrary whatſoever is contrary to them, is a tranſgreſſion againſt it; he therefore that ſets up to himſelf other ends of Eating, as either the pleaſing of his taſte, or (what is yet worſe) the pampering of his body, that he may the better ſerve his luſt, he directly thwarts and croſſes thoſe ends of God; for he that hath thoſe aims doth that which is very contrary to health, yea, to life it ſelf,

as appears by the many diſeaſes and untimely deaths which ſurfeiting and uncleanneſs daily bring on Men.

Rules of Temperance in Eating.

28. He therefore that will practiſe this Vertue of Temperance, muſt neither eat ſo much, nor of any ſuch ſorts of Meat (provided he can have other) as may be hurtful to his health: what the ſorts or quantities ſhall be, is impoſſible to ſet down, for that differs according to the ſeveral conſtitutions of Men, ſome Men may with temperance eat a great deal, becauſe their ſtomachs require it; when another may be guilty of intemperance in eating but half ſo much, becauſe it is more than is uſeful to him. And ſo alſo for the ſort of Meat,it may be niceneſs and luxury for ſome to be curious in them, when yet ſome degree of it may be neceſſary to the infirmities of a weak ſtomach, which not out of wantonneſs but diſeaſe cannot eat the coarſer Meats. But I think it may in general be ſaid, that to healthful Bodies the plaineſt Meats are generally the moſt wholſome, but every Man muſt in this be left to judge for himſelf; and that he may do it aright, he muſt be careful that he never ſuffer himſelf to be enſlaved to his Palate, for that will be ſure to ſatisfie it ſelf, whatever becomes of health or life.

Means of it.

29. To ſecure him the better, let him conſider, Firſt, how unreaſonable a thing it is that the whole body ſhould be ſubject to this

one Senſe of Taſting, that it muſt run all hazards only to pleaſe that. But it is yet much more ſo, that the Divine part, the Soul, ſhould alſo be thus enſlaved · and yet thus it is in an intemperate Perſon, his very Soul muſt be ſacrificed to this brutiſh appetite; for the ſin of intemperance, though it be acted by the Body, yet the Soul muſt ſhare in the eternal puniſhment of it. Secondly, Conſider how extreme ſhort and vaniſhing this pleaſure is, it is gone in a moment, but the pains that attend the exceſs of it are much more durable, and then ſurely it agrees nht with that common reaſon, wherewith, as men, we are indued, to ſet our hearts upon it. But then in the third place, it agrees yet worſe with the temper of a Chriſtian, who ſhould have his heart ſo purified and refined with the expectation of thoſe higher and ſpiritual joys he looks for in another world, that he ſhould very much deſpiſe theſe groſs and brutiſh pleaſures, which beaſts are as capable of as we, and to them we may well be contented to leave them, it being the higheſt their natures can reach to; but for us who have ſo much more excellent hopes, it is an intolerable ſhame that we ſhould account them as any part of our happineſs. Laſtly, the ſin of Gluttony is ſo great and dangerous, that Chriſt thought fit to give an eſpecial warning againſt it. *Take heed to your ſelves that your hearts be not over-charged with ſur-*

Sunday VIII. *ſurfeiting*, &c. *Luk.* 21. 34. And you know what was the end of the rich Glutton, *Luke* 16. He that had *fared deliciouſly every day*, at laſt wants a *drop of water to cool his tongue.* So much for the firſt ſort of Temperance, that of Eating.

SUNDAY VIII.

Of Temperance in Drinking, Falſe ends of Drinking, viz. Good fellowſhip, putting away Cares, &c.

Temperance in Drinking.

Sect. 1. THE ſecond is Temperance in Drinking: and the ends of eating and drinking being much the ſame, I can give no other direct rules in this, than what were given in the former, to wit, that we drink neither of ſuch ſorts of Liquor, nor in ſuch quantities as may not agree with the right ends of drinking, the preſerving our lives and healths: Only in this there will be need of putting in one Caution; for our underſtandings being in more danger to be hurt by drinking than meat, we muſt rather take care to keep that ſafe, and rather not drink what we might ſafely in reſpect of our health, if it be in danger to diſtemper our reaſon. This I ſay, becauſe it is poſſible ſome Mens brains may be ſo weak that their heads cannot bear that ordinary quantity of Drink which would do their Bodies no harm. And whoever is of this temper muſt ſtrictly abſtain from that degree of drink, or that ſort of it which he finds hath that effect, yea, though it do in other reſpects appear not only ſafe but uſeful to his health. For though we are to preſerve our healths, yet we are not to do it by a ſin, as drunkenneſs moſt certainly is.

Falſe ends of drinking.

2. But alas! of thoſe multitudes of drunkards we have in the world, this is the caſe but of very few, moſt of them going far beyond what their health requires, yea, or can bear, even to the utter deſtruction thereof. And therefore it is plain, Men have ſet up to themſelves ſome other ends of drinking than thoſe allowable ones forementioned; it may not be amiſs a little to explain what they are, and withal to ſhew the unreaſonableneſs of them.

Good Fellowſhip.

3. The firſt, and moſt owned, is that which they call Good-fellowſhip; one Man drinks to keep another company at it. But I would ask ſuch a one, whether if that Man were drinking rank poyſon, he would pledge him for company? If he ſay he would not, I muſt tell him, that by the very ſame, nay, far greater reaſon, he is not to do this. For immoderate drinking is that very poyſon; perhaps it doth not always work death immediate (yet there want not many inſtances of its having done even that, very many have

died

died in their drunken fit) but that the cuſtom of it does uſually bring Men to their ends, is paſt doubt; and therefore though the poyſon work ſlowly, yet it is ſtill poyſon. But however, it doth at the preſent work that which a wiſe Man would more abhor than death; it works madneſs, and frenzy, turns the Man into a Beaſt, by drowning that reaſon which ſhould difference him from one. Certainly the effects of drink are ſuch, that had being drunk been firſt enjoyned as a puniſhment, we ſhould have thought him a more than ordinary Tyrant that had invented it.

Preſerving of kindneſs.

4. A ſecond end of drinking is ſaid to be the maintaining of friendſhip, and kindneſs amongſt Men. But this is ſtrangely unreaſonable, that Men ſhould do that towards the maintaining of friendſhip, which is really the greateſt miſchief that can be done to any Man. Did ever any think to befriend a man by helping to deſtroy his eſtate, his credit, his life? Yet he that thus drinks with a Man, does this and much more; he ruines his reaſon, yea, his ſoul, and yet this muſt be called the way of preſerving of friendſhip. This is ſo ridiculous, that one would think none could own it but when he were actually drunk. But beſides, alas! experience ſhows us that this is fitter to beget quarrels than preſerve kindneſs, as the many drunken brawls we every day ſee, with the wounds, and

ſometimes murders that accompany them, do witneſs.

5. A third end is ſaid to be the chearing of their ſpirits, making them merry and jolly. But ſure if the mirth be ſuch that reaſon muſt be turned out of doors before it begin, it will be very little worth; one may ſay with *Solomon*, Eccleſ. 2. 2. *The laughter of ſuch fools is madneſs.* And ſure they that will be drunk, to put themſelves in this temper, muſt by the ſame reaſon be glad of a Frenzy, if they could but be ſure it would be of the merry ſort. But little do theſe merry folks think what ſadneſs they are all this while heaping up to themſelves, often in this world, when by ſome mad pranks they play in their jollity, they bring miſchief upon themſelves, but however certainly in another, where this mirth will be ſadly reckoned for.

Chearing the ſpirits.

6. A fourth end is ſaid to be the putting away of cares: but I ſhall ask what thoſe cares are? Be they ſuch as ſhould be put away? Perhaps they are ſome checks and remorſes of conſcience, which muſt be thus charmed. And I doubt this hath proved too effectual with many to the laying them aſleep. But this is the wickedeſt folly in the world; for if thou thinkeſt not theſe checks to have ſomething conſiderable in them, why do they trouble thee? But if thou do, it is impoſſible thou canſt hope this can long ſecure thee from them. Thou mayeſt thus ſtop their mouths

Putting away cares.

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Paſſing away of time.

7. A fifth end is ſaid to be the paſſing away of Time. This, though it be as unreaſonable as any of the former, yet, by the way, it ſerves to reproach idleneſs,which is,it ſeems, ſo burdenſome a thing, that even this vileſt imployment is preferred before it. But this is in many a very falſe plea. For they often ſpend time at the Pot, not only when they have nothing elſe to do, but even to the neglect of their moſt neceſſary buſineſs. However it is in all a moſt unreaſonable one, for there is no Man but he may find ſomewhat or other to imploy himſelf in. If he have little worldly buſineſs of his own, he may yet do ſomewhat to the benefit of others ; but however there is no Man but hath a Soul, and if he will look carefully to that, he need not complain for want of buſineſs ; where there are ſo many corruptions to mortifie, ſo many inclinations to watch over, ſo many temptations (whereof this of drunkenneſs, is not the leaſt) to reſiſt ; the Graces of God to improve and ſtir up, and former neglects of all theſe to lament, ſure there can never want ſufficient imployment ; for all theſe require time,and ſo men at their deaths find ; for thoſe that have all their lives made it their buſineſs to drive away their time, would then give all the world to re-

deem it. And ſure where there is much leiſure from worldly affairs, God expects to have the more time thus imployed in ſpiritual exerciſes. But it is not likely thoſe meaner ſort of Perſons, to whom this Book is intended, will be of the number of thoſe that have much leiſure, and therefore I ſhall no farther inſiſt on it, only I ſhall ſay this, that what degrees of leiſure they at any time have, it concerns them to imploy to the benefit of their Souls, and not to beſtow it to the ruin of them, as they do, who ſpend it in drinking.

Preventing reproach.

8. A ſixth end is ſaid to be the preventing of that reproach which is by the world caſt on thoſe that will in this be ſtricter than their neighbours. But in anſwer to this, I ſhall firſt ask, what is the harm of ſuch reproach? Sure it cannot equal the leaſt of thoſe miſchiefs drunkenneſs betrays us to. Nay, if we will take our Saviour's word, it is a happineſs. *Bleſſed*, ſaith he, *are ye when men ſhall revile you, and ſay all manner of evil againſt you for my ſake*, Mat. 5. 11. And St. *Peter* tells us, 1 *Pet.* 4. 14. *If ye be reproached for the Name of Chriſt, happy are ye:* And ſure to be reproached for obedience to any command of Chriſt's, is to be reproached for his Name. Secondly, Let it be remembred that at our Baptiſm we ſolemnly renounced the world; and ſhall we now ſo far conſider it, as for a few ſcoffs of it to run our ſelves on all the

temporal evils before mentioned; and which is much worſe, the wrath of God and eternal deſtruction? But thirdly, if you fear reproach, why do ye do that which will bring reproach upon you from all wiſe and good Men, whoſe opinion alone is to be regarded? And it is certain, drinking is the way to bring it on you from all ſuch. And to comfort thy ſelf againſt that, by thinking thou art ſtill applauded by the fooliſh and worſt ſort of Men, is as if all the mad-men in the World ſhould agree to count themſelves the only ſober Perſons, and all others mad, which yet ſure will never make them the leſs mad, nor others the leſs ſober. Laſtly, conſider the heavy doom Chriſt hath pronounc'd on thoſe that are aſhamed of him, and ſo are all thoſe that for fear of reproach ſhall ſhrink from their obedience to him, *Mat.* 8. 38. *Whoſoever ſhall be aſhamed of me and of my words in this adulterous and ſinful generation, of him ſhall the Son of man be aſhamed, when he cometh in the glory of the Father with the holy Angels.* There is none but will at that day deſire to be owned by Chriſt: but whoever will not here own him, that is, cleave faſt to his commands, notwithſtanding all the ſcorns, nay, perſecutions of the world, ſhall then certainly be caſt off by him. And he that will adventure thus to maintain his credit among a company of Fools and mad-men, deſerves well to have it befal him: But after all this, it

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it is not ſure that even theſe will deſpiſe thee for thy ſobriety, it is poſſible they may ſeem to do ſo to fright thee out of it; but if their hearts were ſearched, it would be found they do even againſt their wills bear a ſecret reverence to ſober Perſons, and none fall more often under their ſcorn and deſpiſing, than thoſe that run with them to the ſame exceſs of riot; for even he that ſticks not to be drunk himſelf, will yet laugh at another that he ſees ſo.

Pleaſure of the drink.

9. There is a ſeventh end, which though every Man thinks too baſe to own, yet it is too plain it prevails with many; and that is the bare pleaſure of the drink; but to theſe I confeſs it will not be fit to ſay much, for he that is come to this lamentable degree of ſottiſhneſs, is not like to receive benefit by any thing can be ſaid: yet let me tell even this Man, that he of all others hath the moſt means of diſcerning his fault; for this being ſuch a ground of drinking as no body will own, he is condemned of himſelf; yea, and all his fellow-drunkards too; for their denying it, is a plain ſign they acknowledge it a moſt abominable thing. And if *Eſau* were called a profane perſon, *Heb.* 12. 6. for *ſelling but his birth-right for a meſs of pottage*, and that too when he had the neceſſity of hunger upon him; what name of reproach can be bad enough for him who ſells his health, his reaſon, his God, his Soul for a cup of drink, and

that when he is ſo far from needing it, that perhaps he hath already more than he can keep; I ſhall ſay no more to this ſort of Perſons, but let me warn all thoſe that go on in this ſin on any of the former grounds, that a little time will bring them even to this which they profeſs to loath; it being daily ſeen that thoſe which firſt were drawn into the ſin for the love of the company, at laſt continue in it for love of the drink.

Bargaining.

10. I can think but of one end more, that is, that of Bargaining. Men ſay it is neceſſary for them to drink, in this one reſpect of trading with their Neighbours, bargains being moſt conveniently to be ſtruck up at ſuch meetings. But this is yet a worſe end than all the reſt, for the bottom of it is an aim of cheating and defrauding others; we think when Men are in drink we ſhall the better be able to over-reach them; and ſo this adds the ſin of couſenage and defrauding to that of drunkenneſs. Now that this is indeed the intent, is manifeſt, for if it were only the diſpatch of bargains were aimed at, we ſhould chuſe to take Men with their wits about them: therefore the taking them when drink hath diſtempered them, can be for nothing but to make advantage of them. Yet this often proves a great folly as well as a ſin; for he that drinks with another in hope to over-reach him, doth many times prove the weaker brain'd, and becomes drunk firſt,

and then he gives the other that opportunity of cheating him, which he deſigned for the cheating of the other. Now this end of drinking is ſo far from becoming an excuſe, that it is a huge heightning of the ſin; for if we may not drink intemperately upon any occaſion, much leſs upon ſo wicked an one as is the cozening and defrauding of our brethren.

Degrees of this ſin.

11. I ſuppoſe I have now ſhewed you the unreaſonableneſs of thoſe Motives, which are ordinarily brought in excuſe of this ſin. I am yet further to tell you, that it is not only that huge degree of drunkenneſs which makes Men able neither to go nor ſpeak, which is to be lookt on as a ſin, but all lower degrees, which do at all work upon the underſtanding, whether by dulling it and making it leſs fit for any imployment, or by making it too light and aery, apt to apiſh and ridiculous mirth, or what is worſe, by inflaming Men into rage and fury. Theſe or whatever elſe make any change in the Man, are to be reckoned in to this ſin of drunkenneſs: Nay, further, the drinking beyond the natural ends of drinking, that is, beyond moderate refreſhment, is a ſin, though by the ſtrength of a Man's brain it makes not the leaſt change in him; and therefore thoſe that are not actually drunk, yet can ſpend whole days, or any conſiderable part of them in drinking, are ſo far from being innocent, that that greater woe belongs to them which is

pronounced, *Iſa.* 5. 22. againſt thoſe that are mighty to drink. For though ſuch a Man may make a ſhift to preſerve his wits, yet that wit ſerves him to very little purpoſe, when his imployment is ſtill but the ſame with him that is the moſt ſottiſhly drunk, that is to pour down drink.

The great guilt of the ſtrong drinkers.

12. Nay this man is guilty of the greateſt waſte: firſt, of the good creatures of God; That drink which is by God's providence intended for the refreſhing and relieving of us, is abuſed and miſ-ſpent when it is drunk beyond that meaſure which thoſe ends require; and ſure there is not the meaneſt of theſe creatures we enjoy, but the abuſe of them ſhall one day be accounted for, and he that drinks longeſt hath the moſt of that guilt. But in the ſecond place, this is a waſte of that which is much more precious, our time, which is allowed us by God to work out our Salvation in, and muſt be ſtrictly reckoned for, and therefore ought every minute of it to be moſt thriftily husbanded to that end in actions of good life; but when it is thus laid out, it tends to the direct contrary, even the working out our damnation. Beſides, he that thus drinks, though he eſcape being drunk himſelf, he is yet guilty of all the drunkenneſs that any of his company fall under; for he gives them encouragement to drink on by his Example, eſpecially if he be one of any Authority; but if he be one

whoſe company the reſt are fond of, his company is then a certain enſnaring of them, for then they will drink too, rather than loſe him. There is yet a greater fault that many of theſe ſtronger-brain'd drinkers are guilty of, that is, the ſetting themſelves purpoſely to make others drunk, playing as it were, a prize at it, and counting it matter of triumph and victory to ſee others fall before them: This is a moſt horrible wickedneſs, it is the making our ſelves the Devil's Factors, endeavouring all we can to draw our poor brethren into eternal miſery, by betraying them to ſo grievous a ſin; and therefore it may well be reckoned as the higheſt ſtep of this vice of drinking, as having in it the ſin of miſchieving others added to the exceſs in our ſelves. And though it be lookt upon in the world as a matter only of jeſt and merriment to make others drunk, that we may ſport our ſelves with their ridiculous behaviour, yet that mirth will have a ſad concluſion, there being a woe expreſly threatned by God to this very ſin, *Hab.* 2. 15. *Wo unto him that giveth his neighbour drink, that putteſt thy bottle to him, and makeſt him drunk, that thou mayeſt look on their nakedneſs:* And ſure he buys his idle paſtime very dear, that takes it with ſuch a Wo attending it.

The great miſchiefs of this ſin.

13. I have now gone through the ſeveral motives to, and degrees of this ſin of drunkenneſs, wherein I have been the more particular,

cular, becauſe it is a ſin ſo ſtrangely reigning amongſt us: no Condition, no Age, or ſcarce Sex free from it, to the great diſhonour of God, reproach of Chriſtianity, and ruine not only of our own Souls hereafter, but even of all our preſent advantages and happineſs in this life; there being no ſin which betrays each ſingle committer to more miſchiefs in his underſtanding, his health, his credit, his eſtate, than this one doth. And we have reaſon to believe this ſin is one of thoſe common crying guilts which have long lain heavy upon this Nation, and pulled down thoſe many ſad judgments we have groaned under.

Exhortation to forſake it.

14. Therefore, Chriſtian Reader, let me now intreat, nay conjure thee by all that tenderneſs and love thou oughteſt to have to the honour of God, the credit of thy Chriſtian profeſſion, eternal welfare of thine own Soul, the proſperity of the Church and Nation, whereof thou art a member; Nay, by that love which certainly thou haſt to thy own temporal welfare, to think ſadly of what hath been ſpoken; and then judge, whether there be any pleaſure in this ſin which can be any tolerable recompence for all thoſe miſchiefs it brings with it. I am confident no man in his wits can think there is; and if there be not, then be aſhamed to be any longer that fool, which ſhall make ſo wretched a bargain, but begin at this inſtant

a firm and a faithful reſolution, never once more to be guilty of this ſwiniſh ſin, how often ſoever thou haſt heretofore fallen into it, and in the fear of God betake thee to a ſtrict temperance, which when thou haſt done thou wilt find thou haſt made not only a gainful but a pleaſant exchange; for there is no man that hath tried both courſes, but his own heart will tell him there is infinitely more preſent comfort and pleaſure in ſobriety and temperance, than ever all his drunken revellings afforded him.

The difficulties of doing ſo conſidered.

15. The main difficulty is the firſt breaking off the cuſtom, and that ariſes partly from our ſelves; partly from others. That from our ſelves may be of two ſorts; the firſt is, when by the habit of drinking, we have brought ſuch falſe thirſts upon our ſelves that our bodies ſeem to require it, and this wants nothing but a little patience to overcome. Do but refrain ſome few days, and it will afterwards grow eaſie; for the hardneſs ariſing only from cuſtom, the breaking off that does the buſineſs. If thou ſay, it is very uneaſie to do ſo, conſider, whether if thou hadſt ſome diſeaſe which would certainly kill thee if thou didſt not for ſome little time refrain immoderate drinking, thou wouldſt not rather forbear than die. If thou wouldſt not, thou art ſo brutiſh a ſot that it is in vain to perſwade thee; but if thou hadſt, then conſider how unreaſonable it is for thee not

Seeming neceſſity of drink.

to do it in this caſe alſo; the habit of drinking may well paſs for a mortal diſeaſe, it proves ſo very often to the body, but will moſt certainly to the Soul; and therefore it is madneſs to ſtick at that uneaſineſs in the cure of this, which thou wouldeſt ſubmit to in a leſs danger. Set therefore but a reſolute purpoſe to endure that little trouble for a ſmall time, and this firſt difficulty is conquered, for after thou haſt a while refrained, it will be perfectly eaſie to do ſo ſtill.

Want of imployment.

16. The ſecond difficulty is that of ſpending the time, which thoſe that have made drinking their trade and buſineſs, know ſcarce how to diſpoſe of. But the very naming of this difficulty directs to the cure; get thee ſome buſineſs, ſomewhat to employ thy ſelf in, which, as I have already ſhewed, will be eaſily found by all ſorts of perſons but thoſe meaner, to whom I now write, can ſure never want it ready at hand, they being generally ſuch as are to be maintained by their labour, and therefore to them I need only give this advice, to be diligent in that buſineſs they have, to follow that cloſe as they ought; and they will have little occaſion to ſeek out this way of ſpending their time.

Perſwaſions and reproaches of men.

17. There is another ſort of difficulty, which I told you ariſes from others, and that is either from their perſwaſions or reproaches, It is very likely, if thy old companions ſee

thee begin to fall off, they will ſet hard to thee, to bring thee back to thy old courſe, they will urge to thee the unkindneſs of forſaking the company of thy friends, the ſadneſs of renouncing all that mirth and jollity, which good fellows (as they call them) enjoy, and if thou canſt not thus be won, they will affright thee with the reproach of the world, and ſo try if they can mock thee out of thy ſobriety.

The means of reſiſting them.

18. The way to overcome this difficulty is to foreſee it; therefore when thou firſt entreſt on thy courſe of temperance, thou art to make account thou ſhalt meet with theſe (perhaps many other) temptations, and that thou may'ſt make a right judgment whether they be worthy to prevail with thee, take them before-hand and weigh them, conſider whether that falſe kindneſs that is maintained among men by drinking, be worthy to be compared with that real and everlaſting kindneſs of God, which is loſt by it; whether that fooliſh vain mirth bear any weight with the preſent joys of a good conſcience here, or with thoſe greater of Heaven hereafter. Laſtly, Whether the unjuſt reproach of wicked men, the ſhame of the world be ſo terrible, as the juſt reproof of thy own conſcience at the preſent, and that eternal confuſion of face that ſhall befal all thoſe that go on in this ſin, at the laſt day; weigh all theſe, I ſay, I need not ſay in

Weigh the advantages with the hurt.

in the balance of the Sanctuary, but even in the ſcales of common reaſon, and ſure thou wilt be forced to pronounce, that the motives to temperance infinitely outweigh thoſe againſt it. When thou haſt thus adviſedly judged, then fix thy reſolution accordingly; and when ever any of theſe temptations come to ſtagger thee, remember thou haſt formerly weighed them, knoweſt the juſt value of them, and that they are a moſt unworthy price for thoſe precious advantages thou muſt give in exchange for them. And therefore hold faſt thy reſolution, and with indignation reject all motions to the contrary.

Reject the temptation at the very beginning.

19. But be ſure, thou thus reject them at their very firſt tender, and do not yield in the leaſt degree; for if once thou giveſt ground thou art loſt, the ſin will by little and little prevail upon thee. Thus we ſee many, who have profeſſed to be reſolved upon great temperance, yet for want of this care have adventured into the company of good fellows; when they have been there, they have at the firſt been over-intreated to take a cup, after that another, till at laſt they have taken their rounds as freely as any of them, and in that floud of drink drowned all their ſober reſolutions. Therefore whoever thou art, that doeſt really deſire to forſake the ſin, take care to avoid the occaſions and beginnings of it; to which end it will be good openly to declare and own thy pur-

poſes of ſobriety, that ſo thou mayeſt diſcourage men from aſſaulting thee. But if either thou art aſhamed to own it, or ſeemeſt to be ſo, they will quickly make uſe of that ſhame to bring thee to break it.

The ſecurity of doing ſo.

20. If thou be thus wary to keep thee from the firſt beginnings, thou art then ſure never to be overtaken with this ſin; for it is like the keeping the out-works of a beſieged City, which, ſo long as they are ſtoutly defended, there is no danger; but if they be either ſurpriſed or yielded, the City cannot long hold out. The advice therefore of the Wiſe Man is very agreeable to this matter, *Eccleſ.* 19. 1. *He that deſpiſeth ſmall things ſhall periſh by little and little.* But becauſe, as the *Pſalmiſt* ſaith, *Pſalm* 127.1. *Except the Lord keep the City, the watch-man waketh but in vain:* therefore to this guard of thy ſelf add thy moſt earneſt prayers to God, that he will alſo watch over thee, and by the ſtrength of his grace enable thee to reſiſt all temptations to this ſin.

The efficacy of theſe means, if not hindred by love of the ſin.

21. If thou do in the ſincerity of thy heart uſe theſe means, there is no doubt but thou wilt be able to overcome this vice, how long ſoever thou haſt been accuſtomed to it; therefore if thou do ſtill remain under the power of it, never excuſe thy ſelf by the impoſſibility of the task, but rather accuſe the falſeneſs of thy own heart, that hath ſtill ſuch a love to this ſin, that thou wilt not ſet roundly to the means of ſubduing it.

22. Per-

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That love makes a man loth to believe it dangerous.

22. Perhaps the great commonneſs of the ſin and thy particular cuſtom of it may have made it ſo much thy familiar, thy boſom acquaintance, that thou art loth to entertain hard thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to ſpeak peace to thy ſelf, to hope that either this is no ſin, or at moſt but a frailty, ſuch as will not bar thee out of Heaven: but deceive not thy ſelf, for thou mayeſt as well ſay there is no Heaven, as that drunkenneſs ſhall not keep thee thence; I am ſure the ſame Word of God which tells us there is ſuch a place of happineſs, tells us alſo that drunkards are of the number of thoſe that ſhall not inherit it, 1 *Cor.* 6. 10. And again, *Gal.* 5. 21. Drunkenneſs is reckoned amongſt thoſe works of the fleſh, which they that do *ſhall not inherit the Kingdom of God.* And indeed had not theſe plain Texts, yet mere reaſon would tell us the ſame, that that is a place of infinite purity, ſuch as fleſh and blood, till it be refined and purified, is not capable of, as the Apoſtle tells us, 1 *Cor.* 15. 53. and if as we are mere men, we are too groſs and impure for it, we muſt ſure be more ſo when we have changed our ſelves into Swine, the fouleſt of beaſts, we are then prepared for the Devils to enter into, as they did into the herd, *Mark* 5. 13. and that not only ſome one or two, but a Legion; a troop and multitude of them. And of this we daily

Sunday VIII. daily ſee examples, for where this ſin of drunkenneſs hath taken poſſeſſion, it uſually comes as an harbinger to abundance of others; each act of drunkenneſs prepares a man not only for another of the ſame ſin, but of others; luſt and rage, and all brutiſh appetites are then let looſe, and ſo a man brings himſelf under that curſe which was the ſaddeſt *David* knew how to foretel to any, *Pſalm* 63. 28. *The falling from one wickedneſs to another.* If all this be not enough to affright thee out of this drunken fit, thou may'ſt ſtill wallow in thy vomit, continue in this ſottiſh ſenſeleſs condition, till the flames of Hell rowſe thee, and then thou wilt by ſad experience find what now thou wilt not believe, *That the end of thoſe things,* as the Apoſtle ſaith, *Rom.* 6. 21. *is death.* God in his infinite mercy timely awake the hearts of all that are in this ſin, that by a timely forſaking it they may *fly from the wrath to come.* I have now done with this ſecond part of Temperance, concerning Drinking.

SUNDAY IX.

Temperance in ſleep: the rule of it, &c. *Miſchiefs of ſloth, of Recreations, Cautions to be obſerved in them; of Apparel,* &c.

Sleep.

Sect. 1. THE Third part of TEMPERANCE concerns SLEEP: And Temperance in that alſo muſt be meaſured by the end for which ſleep was ordained by God, which was only the refreſhing and ſupporting of our frail bodies, which being of ſuch a Temper that continual labour and toil tires and wearies them out, Sleep comes as a medicine to that weарineſs, as a repairer of that decay, that ſo we may be enabled to ſuch labours as the duties of Religion or works of our Calling require of us. Sleep was intended to make us more profitable, not more idle; as we give reſt to our beaſts, not that we are pleaſed with their doing nothing, but that they may do us the better ſervice.

The Rule of Temperance therein.

2. By this therefore you may judge what is temperate ſleeping; to wit, that which tends to the refreſhing and making us more lively and fit for action, and to that end a moderate degree ſerves beſt. It will be impoſſible to ſet down juſt how many hours is that moderate degree, becauſe, as in eating ſo in ſleep, ſome conſtitutions require more

than others: Every man's own experience muſt in this judge for him, but then let him judge uprightly, and not conſult with his ſloth in the caſe: for that will ſtill, with *Solomon*'s ſluggard, cry, *A little more ſleep, a little more ſlumber, a little more folding of the hands to ſleep, Prov.* 24. 23. but take only ſo much as he really finds to tend to the end forementioned.

The many Sins that follow the tranſgreſſion of it.

3. He that doth not thus limit himſelf falls into ſeveral ſins under this general one of ſloth: as firſt, he waſtes his time, that precious talent which was committed to him by God to improve, which he that ſleeps away, doth like him in the Goſpel, *Matth.* 25. 18. *Hides it in the earth*, when he ſhould be trading with it; and you know what was the doom of that unprofitable ſervant, Verſe 30. *Caſt ye him into outer darkneſs*: he that gives himſelf to darkneſs of ſleep here, ſhall there have darkneſs without ſleep, but with *weeping and gnaſhing of teeth*. Secondly, he injures his body: immoderate ſleep fills that full of diſeaſes, makes it a very ſink of humours, as daily experience ſhews us. Thirdly, he injures his Soul alſo, and that not only in robbing it of the ſervice of the body, but in dulling its proper faculties, making them uſeleſs and unfit for thoſe imployments to which God hath deſigned them; of all which ill husbandry the poor Soul muſt one day give account. Nay, laſtly, he affronts and

deſpiſes God himſelf in it, by croſſing the very end of his creation, which was to ſerve God in an active obedience; but he that ſleeps away his life, directly thwarts and contradicts that, and when God ſaith, *Man is born to labour,* his practice ſaith the direct contrary, that Man is born to reſt. Take heed therefore of giving thy ſelf to immoderate ſleep, which is the committing of ſo many ſins in one.

Other miſchiefs of ſloth.

4. But beſides the ſin of it, it is alſo very hurtful in other reſpects, it is the ſure bane of thy outward eſtate, wherein the ſluggiſh perſon ſhall never thrive; according to that obſervation of the wiſe man, *Prov.* 23. 21. *Drowſineſs ſhall cover a man with rags*; that is, the ſlothful man ſhall want convenient clothing; nay, indeed it can ſcarce be ſaid, that the ſluggard lives. Sleep you know is a kind of death, and he that gives himſelf up to it, what doth he but die before his time? Therefore if untimely death be to be lookt upon as a curſe, it muſt needs be a ſtrange folly to chuſe that from our own ſloth, which we dread ſo much from God's hand.

Temperance in Recreation.

5. The fourth part of Temperance concerns Recreations, which are ſometimes neceſſary both to the body and the mind of a man, neither of them being able to endure a conſtant toil without ſomewhat of refreſhment between; and therefore there is a very lawful uſe of them; but to make it ſo,

it will be neceſſary to obſerve theſe Cautions.

Cautions to be obſerved in them.

6. Firſt, We muſt take care that the kind of them be lawful, that they be ſuch as have nothing of ſin in them; we muſt not to recreate our ſelves do any thing which is diſhonourable to God, or injurious to our neighbour as they do who make profane or filthy backbiting diſcourſe their recreation. Secondly, we muſt take care that we uſe it with moderation: and to do ſo, we muſt firſt be ſure not to ſpend too much time upon it, but remember that the end of creation is to fit us for buſineſs, not to be it ſelf a buſineſs to us. Secondly, We muſt not be too vehement and earneſt in it, nor ſet our hearts too much upon it, for that will both enſnare us to the uſing too much of it, and it will divert and take off our minds from our more neceſſary imployments: like School-boys, who after a play-time, know not how to ſet themſelves to their Books again. Laſtly, We muſt not ſet up to our ſelves any other end of recreations but that Lawful one, of giving us moderate refreſhment.

Undue ends of ſports.

7. As firſt, We are not to uſe ſports only to paſs away our time, which we ought to ſtudy how to redeem, not fling away; and when it is remembred how great a work we have here to do, the *making our calling and election ſure*, the ſecuring our title to Heaven hereafter, and how uncertain we are what

time ſhall be allowed us for that purpoſe; it will appear our time is that which of all other things we ought moſt induſtriouſly to improve. And therefore ſure we have little need to contrive ways of driving that away which flies ſo faſt of it ſelf, and is ſo impoſſible to recover. Let them that can ſpend whole days and nights at Cards and Dice, and idle paſtimes conſider this, and withal, whether they ever beſtowed a quarter of that time towards that great buſineſs of their lives, for which all their time was given them, and then think what a woful reckoning they are like to make, when they come at laſt to account for that precious treaſure of their time. Secondly, We muſt not let our covetouſneſs have any thing to do in our recreations; if we play at any Game, let the end of our doing it be merely to recreate our ſelves, not to win money, and to that purpoſe be ſure never to play for any conſiderable matter; for if thou do, thou wilt bring thy ſelf into two dangers, the one of covetouſneſs, and a greedy deſire of winning, the other of rage and anger at thy ill fortune, if thou happen to loſe: both which will be apt to draw thee into other ſins beſides themſelves. Covetouſneſs will tempt thee to cheat and cozen in gaming, and anger to ſwearing and curſing, as common experience ſhews us too often. If thou find thy ſelf apt to fall into either of theſe in thy gaming, thou muſt either

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either take ſome courſe to ſecure thy ſelf againſt them, or thou muſt not permit thy ſelf to play at all: for though moderate play be in it ſelf not unlawful, yet if it be the occaſion of ſin, it is ſo to thee, and therefore muſt not be ventured on. For if Chriſt commands us ſo ſtrictly to avoid temptations, that if our very eyes or hands offend us (that is, prove ſnares to us) we muſt rather part with them, than to be drawn to ſin by them: how much rather muſt we part with any of theſe unneceſſary ſports, than run the hazard of offending God by them? He that ſo plays, lays his ſoul to ſtake, which is too great a prize to be played away. Beſides, he loſes all the recreation and ſport he pretends to aim at, and inſtead of that ſets himſelf to a greater toil than any of thoſe labours are he was to eaſe by it. For ſure the deſires and fears of the covetous, the impatience and rage of the angry man are more real pains than any the moſt laborious work can be.

Temperance in Apparel.

8. The laſt part of Temperance is that of APPAREL, which we are again to meaſure by the agreeableneſs to the ends for which cloathing ſhould be uſed. Thoſe are eſpecially theſe three: firſt, the hiding of nakedneſs. This was the firſt occaſion of Apparel, as you may read, *Gen.* 3. 21. and was the effect of the firſt ſin; and therefore when we remember the original of clothes, we have ſo little reaſon to be proud of them, that

Apparel deſigned for covering of ſhame.

that on the contrary we have cauſe to be humbled and aſhamed,as having loſt that innocency which was a much greater ornament than any the moſt glorious apparel can be. From this end of clothing we are likewiſe engaged to have our Apparel modeſt, ſuch as may anſwer this end of covering our ſhame: And therefore all immodeſt faſhions of Apparel, which may either argue the wantonneſs of the wearer, or provoke that of the beholder, are to be avoided.

Fencing from cold.

9. A ſecond end of Apparel, is the fencing the body from cold, thereby to preſerve the health thereof: and this end we muſt likewiſe obſerve in our clothing; we muſt wear ſuch kind of habits, as may keep us in that convenient warmth, which is neceſſary to our healths. And this is tranſgreſt, when out of the vanity of being in every fantaſtick faſhion, we put our ſelves in ſuch clothing as either will not defend us from cold, or is ſome other way ſo uneaſie, that it is rather a hurt than a benefit to our bodies to be ſo clad. This is a moſt ridiculous folly, and yet that which People that take a pride in their clothes are uſually guilty of.

Diſtinction of Perſons.

10. A third end of Apparel is the diſtinguiſhing or differencing of Perſons, and that firſt, in reſpect of Sex; ſecondly,in reſpect of qualities. Firſt, cloths are to make difference of Sex; this hath been obſerved by all Nations, the habits of Men and Women have

always been divers. And God himſelf expreſly provided for it among the *Jews*, by commanding that the Man ſhould not wear the Apparel of the Woman, nor the Woman of the Man. But then ſecondly, there is alſo a diſtinction of qualities to be obſerved in apparel; God hath placed ſome in a higher condition than others, and in proportion to their condition it befits their cloathing to be. Gorgeous apparel, our Saviour tells us, *is for Kings Courts, Luk.* 7. 25. Now this end of apparel ſhould alſo be obſerved, Men and Women ſhould content themſelves with that ſort of cloathing which agrees to their Sex and condition, not ſtriving to exceed, and equal that of a higher rank, nor yet making it matter of envy, among thoſe of their own eſtate, vying who ſhall be fineſt: but let every man cloath himſelf in ſuch ſober attire as befits his place and calling, and not think himſelf diſparaged, if another of his neighbours have better than he.

11. And let all remember that cloths are things, which add no true worth to any, and therefore it is an intolerable vanity to ſpend any conſiderable part either of their thoughts, time or wealth upon them, or to value themſelves ever the more for them, or deſpiſe their poor brethren that want them. But if they deſire to adorn themſelves, let it be as S. *Peter* adviſeth the women of his time, 1 *Pet.* 3. 4. *In the hidden man of the heart, even the ornament*

nament of a meek and quiet ſpirit. Let them cloath themſelves as richly as is poſſible with all Chriſtian vertues, and that is the raiment that will ſet them out lovely in God's eyes, yea, and in Men's too, who, unleſs they be fools and Idiots, will more value thee for being good than fine; and ſure one plain Coat thou putteſt upon a poor Man's back will better become thee, than twenty rich ones thou ſhalt put upon thine own.

Too much ſparing a fault as well as exceſs.

12. I have now gone through the ſeveral parts of Temperance, I ſhall now in concluſion add this general caution, that though in all theſe particulars I have taken notice only of the one fault of exceſs, yet it is poſſible there may be one on the other hand: Men may deny their Bodies that which they neceſſarily require to their ſupport, and well-being. This is, I believe, a fault not ſo common as the other, yet we ſometimes ſee ſome very niggardly Perſons, that are guilty of it, that cannot find in their hearts to borrow ſo much from their Cheſts as may fill their bellies, or cloath their backs, and that are ſo intent upon the world, ſo moiling, and drudging in it, that they cannot afford themſelves that competent time of ſleep, or recreation, that is neceſſary. If any that hath read the former part of this Diſcourſe be of this temper, let him not comfort himſelf, that he is not guilty of thoſe exceſſes there complained of, and therefore conclude himſelf a good

Chriſtian, becauſe he is not intemperate; for whoever is this covetous creature, his abſtaining ſhall not be counted to him as the vertue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; and that is ſo far from being praiſeworthy, that it is that great ſin which the Apoſtle tells us, 1 *Tim.* 6. 10. *Is the root of all evil*; ſuch a Man's body will one day riſe in judgment againſt him, for defrauding it of its due portion, thoſe moderate refreſhments and comforts which God hath allowed it. This is an Idolatry beyond that of offering the children to *Moloch*, *Lev.* 20. 3. they offered but their children, but this covetous wretch ſacrifices himſelf to his god Mammon, whileſt he often deſtroys his health, his life, yea, finally his Soul too, to ſave his Purſe. I have now done with the ſecond head of duty, that to our ſelves, contained by the Apoſtle under the word *Soberly*.

SUNDAY X.

Of duties to our Neighbour. Of Juſtice, Negative, Poſitive. Of the ſin of Murder, of the hainouſneſs of it, the Puniſhment of it, and the ſtrange diſcoveries thereof. Of Maiming, &c.

Duty to our Neighbour.

Sect. 1. I COME now to the third part of Duties, thoſe to our NEIGHBOUR, which are by the Apoſtle ſummed up in groſs in the word [*Righteouſneſs*] by which is meant not only bare Juſtice, but all kind of Charity alſo, for that is now by the Law of Chriſt become a debt to our Neighbour, and it is a piece of unrighteouſneſs to defraud him of it. I ſhall therefore build all the particular duties we owe to our Neighbour on thoſe two general ones, Juſtice and Charity.

Juſtice.

2. I begin with JUSTICE, whereof there are two parts, the one Negative, the other Poſitive: the negative Juſtice is to do no wrong, nor injury to any. The poſitive Juſtice is to do right to all ; that is, to yield them whatſoever appertains or is due unto them. I ſhall firſt ſpeak of the Negative Juſtice, the not injuring or wronging any. Now becauſe a Man is capable of receiving wrong in ſeveral reſpects ; this firſt part of Juſtice extends it ſelf into ſeveral branches,

Negative.

Sunday X. anſwerable to thoſe capacities of injury. A Man may be injured either in his Soul, his Body, his poſſeſſions, or credit; and therefore this duty of Negative Juſtice lays a reſtraint on us in every of theſe. That we do no wrong to any Man in reſpect either of his Soul, his body, his poſſeſſions, or his credit.

To the Soul.

3. Firſt, this Juſtice ties us to do no hurt to his Soul; and here my firſt work muſt be to examine what harm it is that the Soul can receive; it is, we know, an inviſible ſubſtance which we cannot reach with our eye, much leſs with our ſwords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death.

In the natural ſence.

4. Now the Soul may be conſidered either in a natural or ſpiritual ſence; in the natural it ſignifies that which we uſually call the mind of a man, and this, we all know, may be wounded with grief or ſadneſs, as *Solomon* ſaith, *Prov.* 15.13. *By ſorrow of heart the ſpirit is broken.* Therefore whoever doth cauſleſly afflict or grieve his neighbour, he tranſgreſſes this part of Juſtice, and hurts and wrongs his ſoul. This ſort of injury malicious and ſpiteful Men are very often guilty of; they will do things, by which themſelves reap no good, nay, often much harm, only that they may vex and grieve another; this is a moſt ſavage, inhumane humour, thus to take pleaſure in the ſadneſs and afflictions of others; and whoever harbours it in his heart,

may truly be ſaid to be poſſeſt with a Devil, for it is the nature only of thoſe accurſed ſpirits to delight in the miſeries of Men; and till that be caſt out, they are fit only to dwell as the poſſeſt perſon did, *Mark* 5. 2. *Among graves and tombs*, where there are none capable of receiving affliction by them.

In the Spiritual.

5. But the Soul may be conſidered alſo in the ſpiritual ſence, and ſo it ſignifies that immortal part of us which muſt live eternally, either in bliſs or woe in another world. And the Soul thus underſtood is capable of two ſorts of harm: Firſt, that of ſin: Secondly, that of puniſhment; the latter whereof is certainly the conſequent of the former; and therefore though God be the inflicter of puniſhment, yet ſince it is but the effect of ſin, we may juſtly reckon, that he that draws a man to ſin, is likewiſe the betrayer of him to puniſhment, as he that gives a Man a mortal wound, is the cauſe of his death; therefore under the evil of ſin both are contained, ſo that I need ſpeak only of that.

Drawing to ſin the greateſt injury.

6. And ſure there cannot be a higher ſort of wrong, than the bringing this great evil upon the Soul. Sin is the diſeaſe and wound of the Soul, as being the direct contrary to Grace; which is the health and ſoundneſs of it: Now this wound we give to every Soul, whom we do by any means whatſoever draw into ſin.

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Direct means of it.

7. The ways of doing that are divers, I ſhall mention ſome of them, whereof though ſome are more direct than others, yet all tend to the ſame end. Of the more direct ones there is, firſt, the commanding of ſin, that is, when a Perſon that hath power over another ſhall require him to do ſomething which is unlawful; an example of this we have in *Nebuchadnezzar's* commanding the worſhip of the Golden Image, *Dan.* 3.4. and his copy is imitated by any Parent or Maſter, who ſhall require of his child or ſervant to do any unlawful act. Secondly, there is counſeling of ſin, when Men adviſe and perſwade others to any wickedneſs: Thus *Job's* Wife counſelled her husband to curſe God, *Job* 2.7. And *Achitophel* adviſed *Abſalom* to go in to his Father's Concubines, 2 *Sam.* 16. 21. Thirdly, there is enticing and alluring to ſin, by ſetting before Men the pleaſures or profits they ſhall reap by it. Of this ſort of enticement *Solomon* gives warning, *Prov.* 1. 10. *My ſon, if ſinners entice thee, conſent thou not; if they ſay, Come with us, let us lay wait for bloud, let us lurk privily for the innocent without a cauſe,* &c. and Verſe the 13. you may ſee what is the bait, by which they ſeek to allure them. *We ſhall find all precious ſubſtance; we ſhall fill our houſes with ſpoil. Caſt in thy lot among us, let us all have one purſe.* Fourthly, there is aſſiſtance in ſin; that is, when Men aid and help others either in contriving or

acting a ſin. Thus *Jonadab* helpt *Amnon* in plotting the Raviſhing of his Siſter, 2 *Sam.* 13. All theſe are direct means of bringing this great evil of ſin upon our brethren.

Indirect.

8. There are alſo others, which though they ſeem more indirect, may yet be as effectual towards that ill end, as firſt, example in ſin; he that ſets others an ill pattern, does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring Men into any ſinful practice, than the ſeeing it uſed by others, as might be inſtanced in many ſins, to which there is no other temptation, but their being in faſhion. Secondly, there is incouragement in ſin, when either by approving, or elſe at leaſt by not ſhewing a diſlike, we give others confidence to go on in their wickedneſs. A third means is by juſtifying and defending any ſinful act of anothers, for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they ſhall hear it ſo pleaded for. Laſtly, the bringing up any reproach upon ſtrict and Chriſtian living, as thoſe do who have the ways of God in deriſion; this is a means to affright Men from the practice of duty, when they ſee it will bring them to be ſcorned and deſpiſed: this is worſe than all the former, not only in reſpect of the Man who is guilty of it (as it is

an evidence of the great prophaneneſs of his own heart) but alſo in regard of others, it having a more general ill effect than any of the former can have; it being the betraying men, not only to ſome ſingle acts of diſobedience to Chriſt, but even to the caſting off all ſubjection to him; by all theſe means we may draw on our ſelves this great guilt of injuring and wounding the ſouls of our brethren.

Men ſadly to conſider whom they have thus injured.

9. It would be too long for me to inſtance in all the ſeveral ſins, in which it is uſual for Men to enſnare others; as drunkenneſs, uncleanneſs, rebellion, and a multitude more. But it will concern every Man for his own particular, to conſider ſadly what miſchiefs of this kind he hath done to any, by all, or any of theſe means, and to weigh well the greatneſs of the injury. Men are apt to boaſt of their innocency towards their neighbours, that they have done wrong to no man; but God knows many that thus brag, are of all others the moſt injurious perſons: perhaps they have not maimed his body, nor ſtoln his goods: but alas! the body is but the caſe and cover of the man, and the goods ſome appurtenances to that, 'tis the ſoul is the man, and that they can wound and pierce without remorſe, and yet with the adultreſs, *Prov.* 30. 20. ſays, *They have done no wickedneſs*; but glory of their friendly behaviour to thoſe whom they thus betray to eternal ruine; for whomſoever thou haſt drawn to

any ſin, thou haſt done thy part to aſcertain to thoſe endleſs flames. And then think with thy ſelf how baſe a treachery this is: thou wouldſt call him a treacherous villain, that ſhould while he pretends to embrace a Man, ſecretly ſtab him: but this of thine is as far beyond that, as the Soul is of more value than the Body; and Hell worſe than Death. And remember yet farther, that beſides the cruelty of it to thy poor Brother, it is alſo moſt dangerous to thy ſelf, it being that againſt which Chriſt hath pronounced a woe, *Mat.* 18. 7. and verſe 6. he tells us that *whoever ſhall offend* (that is, draw into ſin) *any of thoſe little ones, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou mayeſt plunge thy poor Brother into perdition: but as it is with wreſtlers, he that gives another a fall, commonly falls with him, ſo thou art like to bear him company to that place of torment.

Heartily to bewail it.

10. Let therefore thy own and his danger beget in thee a ſenſe of the greatneſs of this ſin, this horrid piece of injuſtice to the precious ſoul of thy neighbour. Bethink thy ſelf ſeriouſly to whom thou haſt been thus cruel; whom thou haſt enticed to drinking, adviſed to rebellion, allur'd to luſt, ſtirr'd up to rage, whom thou haſt aſſiſted or incouraged in any ill courſe, or diſcouraged and diſheartned by thy profane ſcoffings at piety in general

or at any conſcionable ſtrict walking of his in particular; and then draw up a bill of indictment; accuſe and condemn thy ſelf as a *Cain*, a murtherer of thy brother, heartily and deeply bewail all thy guilts of this kind, and reſolve never once more to be a ſtumbling block, as S. *Paul* calls it, *Rom.* 14. in thy brother's way.

Endeavour to repair it.

11. But this is not all, there muſt be ſome fruits of this repentance, brought forth; now in all ſins of injuſtice, reſtitution is a neceſſary fruit of repentance, and ſo it is here, thou haſt committed an act (perhaps many) of high injuſtice to the ſoul of thy brother; thou haſt robbed it of its innocency, of its title to Heaven, thou muſt now endeavour to reſtore all this to it again, by being more earneſt and induſtrious to win him to repentance, than ever thou wert to draw him to ſin: uſe now as much art to convince him of the danger, as ever thou didſt to flatter him with the pleaſures of his Vice; in a word, countermine thy ſelf by uſing all thoſe methods and means to recover him, that thou didſt to deſtroy him, and be more diligent and zealous in it, for 'tis neceſſary thou ſhouldeſt, both in regard of him and thy ſelf. Firſt, in reſpect of him, becauſe there is in Man's nature ſo much a greater promptneſs and readineſs to evil than to good, that there will need much more pains and diligence to inſtil the one into him, than the other: beſides,

ſides, the Man is ſuppoſed to be already accuſtomed to the contrary, which will add much to the difficulty of the work. Then in reſpect of thy ſelf: if thou be a true penitent, thou wilt think thy ſelf obliged, as S. *Paul* did, *To labour more abundantly*, and wilt be aſhamed, that when thou art trading for God, bringing back a Soul to him, thou ſhouldeſt not purſue it with more earneſtneſs, than while thou wert an agent of Satans; beſides, the remembrance that thou wert a means of bringing this poor Soul into this ſnare muſt neceſſarily quicken thy diligence to get him out of it. So much for the firſt part of negative Juſtice, in reſpect of the Souls of our brethren.

Negative Juſtice to the body.

12. The ſecond concerns the bodies, and to thoſe alſo this juſtice binds thee to do no wrong nor violence. Now of wrongs to the body there may be ſeveral degrees, the higheſt of them is killing, taking away the life; this is forbid in the very letter of the ſixth Commandment, *Thou ſhalt do no murder.*

In reſpect of the life.

Several ways of being guilty of Murder.

13. Murder may be committed either by open violence; when a man either by ſword, or any other Inſtrument takes away anothers life, immediately and directly; or it may be done ſecretly and treacherouſly, as *David* murdered *Uriah*, not with his own Sword, but with the Sword of the Children of *Ammon*, 2 *Sam.* 11. 17. And *Jezebel Naboth* by a falſe accuſation, 1 *King*. 21.13. And ſo divers have

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have committed this ſin of murder by poyſon, falſe witneſs, or ſome ſuch concealed ways. The former is commonly the effect of a ſudden rage, the latter hath ſeveral originals; ſometimes it proceeds from ſome old malice fixt in the heart towards the Perſon; ſometimes from ſome covetous or ambitious deſires; ſuch an one ſtands in a Man's way to his profit or preferment, and therefore he muſt be removed; and ſometimes again it is to cover ſhame, as in the caſe of Strumpets, that murther their Infants that they may not betray their filthineſs. But beſides theſe more direct ways of killing, there is another, and that is, when by our perſwaſions and enticements we draw a Man to do that which tends to the ſhortning of his life, and is apparent to do ſo; he that makes his neighbour drunk, if by that drunkenneſs the Man comes to any mortal hurt, which he would have eſcaped if he had been ſober, he that made him drunk is not clear of his death; or if he die not by any ſuch ſudden accident, yet if drinking caſt him into a diſeaſe, and that diſeaſe kill him, I know not how he that drew him to that exceſs can acquit himſelf of his murder in the eyes of God, though humane Laws touch him not. I wiſh thoſe who make it their buſineſs to draw in cuſtomers to that trade of debauchery, would conſider it. There is yet another way of bringing this guilt upon our ſelves, and that is by inciting and ſtirring up others to it, or to that degree of anger and revenge which produces it; and he that ſets two Perſons at variance, or ſeeing them already ſo, blows the coals, if murder enſue, he certainly hath his ſhare in the guilt, which is a conſideration that ought to affright all from having any thing to do in the kindling or increaſing of contention.

The hainouſneſs of the ſin.

14. Now for the hainouſneſs of this ſin of Murther, I ſuppoſe none can be ignorant, that it is of the deepeſt die, a moſt loud crying ſin. This we may ſee in the firſt act of this kind, that ever was committed, *Abel's* bloud crieth from the earth, as God tells *Cain*, *Gen.* 4. 10. Yea, the guilt of this ſin is ſuch, that it leaves a ſtain even upon the Land where it is committed, ſuch as is not to be waſht out, but by the bloud of the Murtherer; as appears, *Deut.* 19. 12, 13. The Land cannot be purged of bloud, but by the bloud of him that ſhed it; and therefore though in other caſes the flying to the Altar ſecured a Man, yet in this of wilful murder no ſuch refuge was allowed, but ſuch a one was to be taken even thence, and delivered up to Juſtice, *Exod.* 21. 14. *Thou ſhalt take him from my Altar that he may die.* And it is yet farther obſervable, that the only two Precepts which the Scripture mentions, as given to *Noah* after the Flood, were both in relation to this ſin; that of not eating blood, *Gen.* 9. 4. being a ceremony, to beget in Men

a greater horrour of this ſin of Murder, and ſo intended for the preventing of it. The other was for the puniſhment of it, *Gen. 9.6. He that ſheddeth man's blood, by man ſhall his blood be ſhed*; and the reaſon of this ſtrictneſs is added in the next words, *For in the Image of God made he man*; where you ſee that this ſin is not only an injury to our brother, but even the higheſt contempt and deſpite towards God himſelf, for it is the defacing of his Image, which he hath ſtamped upon Man. Nay, yet further, it is the uſurping of God's proper right and authority. For it is God alone, that hath right to diſpoſe of the life of Man; 'twas he alone that gave it, and it is he alone that hath power to take it away; but he that murders a Man, does, as it were, wreſt this power out of God's hand, which is the higheſt pitch of rebellious preſumption.

The great puniſhment attending it.

15. And as the ſin is great, ſo likewiſe is the puniſhment; we ſee it frequently very great and remarkable, even in this World, (beſides thoſe moſt fearful effects of it in the next) bloud not only cries, but it cries for vengeance, and the great God of recompences, as he ſtiles himſelf, will not fail to hear it: very many examples the Scripture gives us of this; *Ahab* and *Jezebel* that murdered innocent *Naboth*, for greedineſs of his Vineyard, were themſelves ſlain, and the Dogs licked their bloud in the place where they

had ſhed his, as you may read in that Story; ſo *Abſalom* that ſlew his brother *Amnon*, after he had committed that ſin, fell into another, that of rebellion againſt his King and Father, and in it miſerably periſhed. *Rachab* and *Baanah*, that ſlew *Iſhboſheth*, were themſelves put to death, and that by the very perſon they thought to endear by it. Many more inſtances might be given of this out of the Sacred Story, and many alſo out of Humane, there having been no age but hath yielded multitudes of examples of this kind, ſo that every man may furniſh himſelf out of the obſervations of his own time.

The ſtrange diſcoveries of it.

16. And it is worth our notice, what ſtrange and even miraculous means it hath often pleaſed God to uſe for the diſcovery of this ſin; the very brute creatures have often been made inſtruments of it; nay, often the extreme horror of a man's own conſcience hath made him betray himſelf: ſo that it is not any cloſeneſs a man uſes in the acting of this ſin, that can ſecure him from the vengeance of it, for he can never ſhut out his own conſcience, that will in ſpite of him be privy to the fact, and that very often proves the means of diſcovering it to the World; or if it ſhould not do that, yet it will ſure act revenge on him, it will be ſuch a Hell within him as will be worſe than death; This we have ſeen in many, who after the commiſſion of this ſin have never been able to enjoy a

minutes reſt, but have had that intolerable anguiſh of mind, that they have choſen to be their own murderers rather than live in it. Theſe are the uſual effects of this ſin even in this world, but thoſe in another are yet more dreadful, where ſurely the higheſt degrees of torment belong to this high pitch of wickedneſs; for if as our Saviour tells us, *Matt.*5. 22. Hell fire be the portion of him that ſhall but call his brother fool, what degree of thoſe burnings can we think proportionable to this ſo much greater an injury?

We muſt watch diligently againſt all approaches of this ſin.

17. The conſideration of all this ought to poſſeſs us with the greateſt horror, and abomination of this ſin, and to make us extremely watchful of our ſelves, that we never fall into it, and to that end to prevent all thoſe occaſions which may inſenſibly draw us into this Pit. I mentioned at firſt ſeveral things which are wont to be originals of it, and at thoſe we muſt begin, if we will truly guard our ſelves. If therefore thou wilt be ſure never to kill a man in thy rage, be ſure never to be in that rage, for if thou permitteſt thy ſelf to that, thou canſt have no ſecurity againſt the other, anger being a madneſs that ſuffers us not to conſider, or know what we do when it has once poſſeſt us. Therefore when thou findeſt thy ſelf begin to be inflamed, think betimes whither this may lead thee, if thou letteſt looſe to it, and immediately put the bridle upon this head-

ſtrong paſſion; ſo again, if thou wilt be ſure thy malice ſhall not draw thee to it, be ſure never to harbour one malicious thought in thy heart, for if it once ſettle there, it will gather ſuch ſtrength, that within a while thou wilt be perfectly under the power of it, ſo that it may lead thee even to this horrible ſin at its pleaſure; be therefore careful at the very firſt approach of this treacherous gueſt, to ſhut the doors againſt it, never to let it enter thy mind; ſo alſo if thou wilt be ſure thy covetouſneſs, thy ambition, thy luſt, or any other ſinful deſire ſhall not betray thee to it, be ſure thou never permit any of them to bear any ſway with thee, for if they get the dominion, as they will ſoon do, if they be once entertained in the heart, they will be paſt thy controul, and hurry thee to this or any other ſin, that may ſerve their ends. In like manner, if thou wouldſt not be guilty of any of the mortal effects of thy neighbours drunkenneſs, be ſure not to entice him to it, nor accompany him at it, and to that purpoſe do not allow thy ſelf in the ſame practice, for if thou do, thou wilt be labouring to get company at it. Laſtly, If thou wilt not be guilty of the murder committed by another, take heed thou never give any incouragement to it, or contribute any thing to that hatred, or contention, that may be the cauſe of it. For when thou haſt either kindled or blowed the fire, what knoweſt thou whom it may conſume? Bring always as much water as thou canſt to quench, but never bring one drop of oil to encreaſe the flame. The like may be ſaid of all other occaſions of this ſin not here mentioned; and this careful preſerving our ſelves from theſe, is the only ſure way to keep us from this ſin: therefore as ever thou wouldſt keep thy ſelf innocent from the great offence, guard thee warily from all ſuch in-lets, thoſe ſteps and approaches towards it.

Maiming a great injury.

18. But although murder be the greateſt, yet it is not the only injury that may be done to the body of our neighbour: there are others which are alſo of a very high nature; the next in degree to this is Maiming him, depriving him of any member, or at leaſt of the uſe of it, and this is a very great wrong and miſchief to him as we may diſcern by the Judgment of God himſelf, in the caſe of the bond-ſervant, who ſhould by his Maſter's means loſe a member, *Exod.* 21. 26. the freedom of his whole life was thought but a reaſonable recompence for it. *He ſhall let him go free*, ſaith the Text, *for his eye*; nay, though it were a leſs conſiderable part, if it were but a tooth, which of all other may be loſt with the leaſt damage, yet the ſame amends was to be made him, *verſe* 27.

That which every man dreads for himſelf.

19. But we need no other way of meaſuring this injury, than the judgment of every man in his own caſe; how much does every

man dread the loſs of a limb? So that if he be by any accident or diſeaſe, in danger of it, he thinks no pains or coſt too much to preſerve it. And then how great an injuſtice, how contrary to that great rule of *doing as we would be done to*, is it, for a man to do that to another, which he ſo unwillingly ſuffers himſelf.

Yet worſe if the man be poor.

But if the perſon be poor, one that muſt labour for his living, the injury is yet greater, it is ſuch as may in effect amount to the former ſin of murder; for as the Wiſe Man ſays, *Ecclus.* 24.21. *The poor man's bread is his life, and he that deprives him thereof is a blood-ſhedder.* And therefore he that deprives him of the means of getting his bread, by diſabling him from labour, is ſurely no leſs guilty. In the law it was permitted to every man that had ſuſtained ſuch a damage by his neighbour, to require the Magiſtrate to inflict the like on him, *eye for eye, tooth for tooth*, as it is *Exod.* 21. 24.

Neceſſity of making what ſatiſfaction we can.

20. And though unprofitable revenge be not now allowed to us Chriſtians, yet ſure it is the part of every one who hath done this injury, to make what ſatiſfaction lies in his power; 'tis true he cannot reſtore a limb again (which by the way ſhould make men wary how they do thoſe miſchiefs which it is ſo impoſſible for them to repair) but yet he may ſatisfie for ſome of the ill effects of that loſs. If that have brought the man to want

and penury, he may, nay he muſt, if he have but the leaſt ability, relieve and ſupport him, yea, though it be by his own extraordinary labour; for if it be a duty of us all to be eyes to the blind, and feet to the lame, as *Job* ſpeaks, much more muſt we be ſo to them whom our ſelves have made blind and lame. Therefore whoever hath done this injury to any of his poor brethren, let him know he is bound to do all that is poſſible towards the repairing of it; if he do not, every new ſuffering that the poor man's wants bring upon him, becomes a new charge and accuſation againſt him, at the tribunal of the juſt Judge.

Wounds and ſtripes injuries alſo.

21. There are yet other degrees of injury to the body of our neighbour, I ſhall mention only two more. Wounds and ſtripes; a man may wound another, which though it finally cauſe loſs neither of life nor limb, is yet an endangering of both; and the like may be ſaid of ſtripes; both of which however are very painful at the preſent, nay perhaps very long after; and pain of all temporal evils, is to be accounted the greateſt, for it is not only an evil in it ſelf, but it is ſuch an one, as permits us not, whilſt we are under it, to enjoy any other good; a man in pain having no taſte of any the greateſt delights: if any man deſpiſe theſe, as light injuries, let him again ask himſelf, how he would like it, to have his own body ſlaſht or

bruiſed, and put to paſs under thoſe painful means of cure, which are many times neceſſary in ſuch caſes? I preſume there is no man would willingly undergo this from another, and why then ſhouldeſt thou offer it to him?

This cruelty to others the effect of pride.

22. The truth is, this ſtrange cruelty to others, is the effect of a great pride, and haughtineſs of heart: we look upon others with ſuch contempt, that we think it no matter how they are uſed; we think they muſt bear blows from us, when in the mean time we are ſo tender of our ſelves, that we cannot hear the leaſt word of diſparagement, but we are all on a flame. The provocations to theſe injuries are commonly ſo ſlight, that did not this inward pride diſpoſe us to ſuch an angrineſs of humour that we take fire at every thing, it were impoſſible we ſhould be moved by them. Nay, ſome are advanced to ſuch a wantonneſs of cruelty, that without any provocation at all, in cool blood as they ſay, they can thus wrong their poor brethren, and make it part of their paſtime and recreation to cauſe pain to others. Thus ſome tyrannous humours take ſuch a pleaſure in tormenting thoſe under their power, that they are glad when they can but find a pretence to puniſh them, and then do it without all moderation: and others will ſet men together by the ears, only that they may have the ſport of ſeeing the ſcuffle; like the old *Ro-*

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23. This ſavageneſs and cruelty of mind is ſo unbecoming the nature of a Man, that he is not allowed to uſe it even to his beaſts; how intolerable is it then towards thoſe, that are of the ſame nature, and which is more, are heirs of the ſame eternal hopes with us? They that ſhall thus tranſgreſs againſt their neighbours in any of the foregoing particulars, or whatever elſe is hurtful to the body, are unjuſt perſons, want even this loweſt ſort of juſtice, the negative to their neighbours, in reſpect of their bodies.

24. Neither can any Man excuſe himſelf by ſaying what he has done was only in return of ſome injury offered him by the other; for ſuppoſe it be ſo, that he have indeed received ſome conſiderable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thy enemy, become thy vaſſal, or ſlave, to do with him what thou liſt; thou haſt never the more right of dominion over him, becauſe he hath done thee wrong, and therefore if thou hadſt no power over his body before, 'tis certain thou haſt none now, and therefore thou art not only uncharitable (which yet were ſin enough to damn thee) but unjuſt in every act of violence thou doſt to him. Nay, this

injuſtice aſcends higher, even to God himſelf, who hath reſerved vengeance as his own peculiar right, *Vengeance is mine, I will repay, ſaith the Lord, Rom.* 12. 19. and then he that will act revenge for himſelf, what does he, but incroach upon this ſpecial right and prerogative of God, ſnatch the ſword, as it were out of his hand, as if he knew better how to wield it? which is at once a robbery, and contempt of the Divine Majeſty.

SUNDAY XI.

Of Juſtice about the poſſeſſions of our Neighbour; againſt injuring him, as concerning his Wife, his Goods. Of Oppreſſion, Theft. Of paying of Debts, &c.

His poſſeſſions.

Sect. 1. THE third part of negative Juſtice concerns the poſſeſſions of our neighbours; what I mean by poſſeſſions, I cannot better explain than by referring you to the Tenth Commandment, the end of which is to bridle all covetous appetites and deſires towards the Poſſeſſions of our Neighbour. There we find reckoned up, not only his houſe, ſervants and cattle, which may all paſs under the one general name of his goods or riches, but particularly his Wife, as a principal part of his poſſeſſions, and therefore when we conſider this duty of negative juſtice, in reſpect of the poſſeſſions of our neighbour, we muſt apply it to both, his wife as well as his goods.

His Wife.

2. The eſpecial and peculiar right that every Man hath in his Wife is ſo well known that it were vain to ſay any thing in proof of it; the great impatience that every husband hath to have this right of his invaded, ſhews that it is ſufficiently underſtood in the world, and therefore none that does this injury to another, can be ignorant of the geeatneſs of it. The corrupting of a man's wife, enticing her to a ſtrange bed, is by all acknowledged to be the worſt ſort of theft, infinitely beyond that of the goods.

The enticing a man's wife the greateſt injuſtice.

3. Indeed there is in this one, a heap of the greateſt injuſtices together; ſome towards the Woman, and ſome towards the Man: towards the Woman there are the greateſt imaginable; it is that injuſtice to her ſoul, which was before mentioned as the higheſt of all others, 'tis the robbing her of her innocency, and ſetting her in a courſe of the horridſt wickedneſs (no leſs than luſt and perjury together) from which it is probable ſhe may never return, and then it proves the damning of her eternally. Next it is in reſpect of this world the robbing her of her credit, making her abhorred and deſpiſed, and her very name a reproach among all

To the woman.

all men; and beſides, it is the depriving her of all that happineſs of life, which ariſes from the mutual kindneſs and affection that is between Man and Wife, inſtead whereof this brings in a loathing and abhorring of each other, from whence flow multitudes of miſchiefs, too many to rehearſe, in all which the Man hath his ſhare alſo.

To the Man.

4. But beſides thoſe, there are to him many and high injuſtices; for it is firſt the robbing him of that, which of all other things he accounts moſt precious, the love and faithfulneſs of his wife, and that alſo wherein he hath ſuch an incommunicable right, that himſelf cannot, if he would, make it over to any other; and therefore ſure it cannot without the utmoſt injuſtice be torn from him by any. Nor is this all, but it is farther the ingulfing him (if ever he come to diſcern it) in that moſt tormenting paſſion of jealouſie, which is of all others the moſt painful, and which oft puts men upon the moſt deſperate attempts, it being as *Solomon* ſays, *Prov.* 6. 34. *The rage of a man.* It is yet farther, the bringing upon him all that ſcorn and contempt which by the unjuſt meaſures of the world fall on them, which are ſo abuſed, and which is by many eſteemed the moſt inſufferable part of the wrong; and though it be true, that it is very unjuſt he ſhould fall under reproach, only becauſe he is injured, yet unleſs the world could be new moulded,

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moulded, it will certainly be his lot, and therefore it adds much to the injury. Again, this may indeed be a robbery in the uſual ſence of the word, for perhaps it may be the thruſting in the child of the Adulterer into his Family, to ſhare both in the maintenance and portions of his own children; and this is an arrand theft: firſt, in reſpect of the man, who ſurely intends not the providing for another man's child, and then in reſpect of the children, who are by that means defrauded of ſo much as that goes away with. And therefore whoſoever hath this circumſtance of the ſin to repent of, cannot do it effectually, without reſtoring to the Family, as much as he hath by this means robb'd it of.

The moſt irreparable.

5. All this put together will ſure make this the greateſt and moſt provoking injury that can be done to a Man, and (which heightens it yet more) it is that, for which a Man can never make reparations; for unleſs it be in the circumſtance before mentioned, there is no part of this ſin, wherein that can be done; to this purpoſe it is obſervable in the Jewiſh Law, that the Thief was appointed to reſtore fourfold, and that freed him; but the Adulterer having no poſſibility of making any reſtitution, any ſatisfaction, he muſt pay his life for his offence, *Lev.* 20. 10. And though now adays adulterers ſpeed better, live many days to renew their guilt, and perhaps to laugh at thoſe, whom they have

thus injured, yet let them be aſſured, there muſt one day be a ſad reckoning, and that whether they repent or not; If by God's grace they do come to repentance, they will then find this to be no cheap ſin, many anguiſhes of ſoul, terrors and perplexities of conſcience, groans and tears it muſt coſt them; and indeed were a man's whole life ſpent in theſe penitential exerciſes, 'twere little enough to wipe off the guilt of any one ſingle act of this kind: what overwhelming ſorrows then are requiſite for ſuch a trade of this ſin, as too many drive? Certainly it is ſo great a task that it is highly neceſſary for all that are ſo concerned, to ſet to it immediately, leſt they want time to go through with it; for let no man flatter himſelf, that the guilt of a courſe and habit of ſuch a ſin can be waſht away with a ſingle act of repentance; no, he muſt proportion the repentance to the fault, and as one hath been a habit and courſe, ſo muſt the other alſo. And then how ſtrange a madneſs is it for men to run into this ſin, (and that with ſuch painful purſuits, as many do) which he knows muſt at the beſt hand, that is, ſuppoſing he do repent of it, coſt him thus dear? But then if he do not repent, infinitely dearer: it loſes him all his title to Heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his luſt ſhall end in thoſe everlaſting burnings. For how cloſely ſoever he hath acted this ſin, be it ſo that he may have ſaid with the adulterer in *Job* 25.15. *No eye ſeeth me,* yet 'tis ſure he could not in the greateſt obſcurity ſhelter himſelf from God's ſight, with whom *the darkneſs is no darkneſs, Pſalm* 139.12. And he it is, who hath expreſly threatned to judge this ſort of offenders, *Heb.*13.4. *Adulterers God will judge.* God grant that all that live in this foul guilt, may ſo ſeaſonably, and ſo throughly judge themſelves, that they may prevent that ſevere and dreadful judgment of his.

His goods.

6. The ſecond thing to which this Negative juſtice to our Neighbours poſſeſſions reacheth, is his Goods, under which general word is contained all thoſe ſeveral ſorts of things, as Houſe, Land, Cattle, Money, and the like, in which he hath a right and property; theſe we are by the rule of this juſtice to ſuffer him to enjoy without ſeeking, either to work him damage in any of them, or to get any of them to our ſelves: I make a difference between theſe two, becauſe there may be two ſeveral grounds or motives of this injuſtice; the one malice, the other covetouſneſs.

Malicious injuſtice.

7. The malicious man deſires to work his neighbour's miſchief, though he get nothing by it himſelf; 'tis frequently ſeen that men will make havock and ſpoil of the goods of one, to whom they bear a grudge, though they never deſign to get any thing to themſelves

ſelves by it, but only the pleaſure of doing a ſpite to the other. This is a moſt helliſh humour, directly anſwerable to that of the Devil, who beſtows all his pains and induſtry not to bring in any good to himſelf, but only to ruine and undo others: and how contrary it is to all rules of juſtice, you may ſee by the Precept given by God to the Jews concerning the goods of an enemy; where they were ſo far from being allowed a liberty of ſpoil and deſtruction, that they are expreſly bound to prevent it, *Exod.* 23. 4, 5. *If thou meet thine enemies* **Ox**, *or his Aſs going aſtray, thou ſhalt ſurely bring it back to him again: If thou ſee the Aſs of him that hateth thee lying under his burden, and wouldſt forbear to help him, thou ſhalt ſurely help with him:* Where you ſee it is a debt we owe to our very enemies, to prevent that loſs and damage, which by any accident he is in danger of; and that even with ſome labour and pains to our ſelves. How horrible an injuſtice is it then, purpoſely to bring that loſs and damage on him? Whoever is guilty of this, let him never excuſe himſelf by ſaying, he hath not enricht himſelf by the ſpoil of his neighbour, that he hath nothing of it cleaves to his finger, for ſure this malicious injuſtice is no leſs a fault than the covetous one; nay, I ſuppoſe in reſpect of the principle and cauſe from which it flows, it may be greater, this hatred of another being worſe than the immoderate love of our ſelves; whoever hath thus miſchieft his neighbour, he is as much bound to repair the injury, to make ſatisfaction for the loſs, as if he had inriched himſelf by it.

Covetous injuſtice.

8. But on the other ſide, let not the covetous defrauder therefore judge his ſin light, becauſe there is another, that in ſome one reſpect outweighs it, for perhaps in others his may caſt the ſcales; certainly it does in this one, that he that is unjuſt for greedineſs of gain, is like to multiply more acts of this ſin, than he that is ſo out of malice; for 'tis impoſſible any man ſhould have ſo many objects of his malice, as he may have of his covetouſneſs, there is no man at ſo general a defiance with all mankind, that he hates every body; but the covetous man hath as many objects of his vice; as there be things in the world he counts valuable. But I ſhall not longer ſtand upon this compariſon, 'tis ſure they are both great and crying ſins, and that is ground enough of abhorring each: let us deſcend now to the ſeveral branches of this ſort of Covetous injuſtice; 'tis true they may all bear the name of robbery, or theft, for in effect they are all ſo, yet for methods ſake it will not be amiſs to diſtinguiſh them into theſe three; Oppreſſion, Theft, and Deceit.

Oppreſſion.

9. By Oppreſſion, I mean that open and bare-faced robbery, of ſeizing upon the poſſeſſions of others, and owning and avowing

the doing ſo. For the doing of this there are ſeveral inſtruments; as firſt, that of power, by which many Nations and Princes have been turned out of their rights, and many private Men out of their eſtates: Sometimes again, Law is made the inſtrument of it; he that covets his neighbours lands or goods, pretends a claim to them, and then by corrupting of Juſtice by Bribes and Gifts, or elſe over-ruling it by greatneſs and authority, gets judgment on his ſide; this is a high oppreſſion, and of the worſt ſort, thus to make the Law, which was intended for the protection and defence of mens Rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that procures, and on him that pronounces ſuch a ſentence, yea, and on the Lawyer too, that pleads ſuch a Cauſe, for by ſo doing he aſſiſts in the oppreſſion. Sometimes again, the very neceſſities of the oppreſſed are the means of his oppreſſion, thus it is in the caſe of Extortion, and griping Uſury: a Man is in extreme want of Money, and this gives opportunity to the Extortioner to wreſt unconſcionably from him, to which the poor Man is forced to yield, to ſupply his preſent wants. And thus alſo it is often with exacting Landlords, who, when their poor Tenants know not how to provide themſelves elſewhere, rack and ſkrew them beyond the worth of the thing. All theſe and many the like are but ſeveral ways of acting this one ſin of Oppreſſion, which becomes yet the more hainous, by how much the more helpleſs the perſon is that is thus oppreſſed, therefore the oppreſſion of the widow and fatherleſs, is in Scripture mentioned as the height of this ſin.

God's vengeance againſt it.

10. It is indeed a moſt crying guilt, and that againſt which God hath threatned his heavy vengeance, as we read in divers Texts of Scripture; thus it is, *Ezek.* 18. 12. *He that hath oppreſſed the poor,* and hath ſpoiled by violence, he ſhall ſurely die, *his bloud ſhall be upon him*; and the ſame ſentence is repeated againſt him, *verſe* 18. Indeed God hath ſo peculiarly taken upon him the protection of the poor and oppreſſed, that he is engaged as it were in honour to be their avenger; and accordingly *Pſal.* 12. we ſee God ſolemnly declare his reſolution of appearing for them, *verſe* 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him.* The advice therefore of *Solomon* is excellent, *Prov.* 22. 22. *Rob not the poor, becauſe he is poor; neither oppreſs the afflicted in the gate, for the Lord will plead their cauſe, and will ſpoil the ſoul of thoſe that ſpoiled them*; they are like in the end to have little joy of the booty it brings them in, when it thus engages God againſt them.

11. The

Theft.

11. The ſecond ſort of this injuſtice is Theft, and of that alſo there are two kinds, the one the with-holding what we ſhould pay, and the other taking from our neighbour what is already in his poſſeſſion.

Not paying what we borrow.

12. Of the firſt ſort is the not paying of debts, whether ſuch as we have borrowed, or ſuch as by our own voluntary promiſe are become our debts, for they are equally due to him that can lay either of theſe claims to them; and therefore the with-holding of either of them is a theft, a keeping from my neighbour that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it Money or whatever elſe) and ſo make him worſe than I found him. This is a very great, and very common injuſtice. Men can now-adays with as great confidence deny him that asks a debt, as they do him that asks an alms; nay, many times 'tis made matter of quarrel for a Man to demand his own: beſides the many attendances the Creditor is put to in purſuit of it, are a yet farther injury to him, by waſting his time, and taking him off from other buſineſs, and ſo he is made a loſer that way too. This is ſo great injuſtice, that I ſee not how a man can look upon any thing he poſſeſſes as his own right, whilſt he thus denies another his. It is the duty of every Man in debt, rather to ſtrip himſelf of all, and caſt himſelf

again naked upon God's Providence, than thus to feather his neſt with the ſpoils of his neighbours. And ſurely it would prove the more thriving courſe, not only in reſpect of the bleſſing which may be expected upon juſtice, compared with the curſe that attends the contrary, but even in worldly prudence alſo; for he that defers paying of debts, will at laſt be forc'd to it by Law, and that upon much worſe terms than he might have done it voluntarily, with a greater charge, and with ſuch a loſs of his credit, that afterward in his greateſt neceſſities he will not know where to borrow. But the ſure way for a Man to ſecure himſelf from the guilt of this injuſtice, is never to borrow more than he knows he hath means to repay, unleſs it be of one, who knowing his diſability, is willing to run the hazard. Otherwiſe he commits this ſin at the very time of borrowing; for he takes that from his neighbour upon promiſe of paying, which he knows he is never likely to reſtore to him, what is a flat robbery.

What we are bound for.

The ſame juſtice which ties Men to pay their own debts, ties alſo every Surety to pay thoſe debts of others for which he ſtands bound, in caſe the Principal either cannot or will not: for, by being bound, he hath made it his own debt, and muſt in all juſtice anſwer it to the Creditor, who, it's preſumed, was drawn to lend on confidence of his ſecurity, and therefore is directly cheated and betrayed by him, if he ſee him not ſatisfied. If it be thought hard, that a Man ſhould pay for that which he never received benefit by; I ſhall yield it, ſo far as to be juſt matter of warineſs to every Man how he enter into ſuch engagements, but it can never be made an excuſe for the breaking them.

What we have promiſed.

As for the other ſort of debt, that which is brought upon a Man by his own voluntary promiſe, that alſo cannot without great injuſtice be withholden: for it is now the Man's right, and then 'tis no matter, by what means it came to be ſo. Therefore we ſee *David* makes it part of the deſcription of a juſt Man, *Pſal.* 15. 4. that he keeps his promiſes, yea, *though they were made to his own diſadvantage*: and ſurely, he is utterly unfit to aſcend to that holy Hill, there ſpoken of, either as that ſignifies the Church here, or Heaven hereafter, that does not punctually obſerve this part of juſtice. To this ſort of debt may be reduced the wages of the ſervant, the hire of the labourer; and the with-holding of theſe is a great ſin, and the complaints of thoſe that are thus injured, aſcend up to God. *Behold* (ſaith S. *James*) *the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them that have reaped, are entred into the ear of the Lord of Sabbaoth*: *Deut.* 24. 14, 15. we find a ſtrict command in this matter, *Thou ſhalt not* *oppreſs a hired ſervant that is poor and needy, at his day thou ſhalt give him his hire, neither ſhall the Sun go down upon it, for he is poor, and ſetteth his heart upon it, leſt he cry againſt thee to the Lord, and it be ſin unto thee.* This is one of thoſe loud clamorous ſins which will not ceaſe crying, till it bring down God's vengeance; and therefore though thou haſt no juſtice to thy poor brother, yet have at leaſt ſo much mercy to thy ſelf, as not to pull down judgment on thee by thus wronging him.

SUNDAY XII.

Of Theft; Stealing; of deceit in Truſt, in Traffick; of Reſtitution, &c.

Stealing the goods of our Neighbour.

Sect. 1. THE ſecond part of Theft, is the taking from our neighbour that which is already in his poſſeſſion: and this may be done either more violently, and openly, or elſe more cloſely and ſliely; the firſt is the manner of thoſe that rob on the way, or plunder houſes, where by force they take the goods of their neighbour; the other is the way of the pilfering thief, that takes away a Man's goods unknown to him; I ſhall not diſpute which of theſe is the worſt, 'tis enough that they are both ſuch acts of injuſtice,

juſtice, as make Men odious to God, unfit for humane ſociety, and betray the actors to the greateſt miſchiefs even in this World, death it ſelf being by Law appointed the reward of it; and there are few that follow this trade long, but at laſt meet with that fruit of it. I am ſure 'tis madneſs for any to believe he ſhall always ſteal ſecurely, for he is to contend with the induſtry of all thoſe whom he ſhall thus injure, whoſe loſſes will quicken their wits for the finding him out, and which is infinitely more, he is to ſtruggle with the juſtice of God, which doth uſually purſue ſuch Men to deſtruction, even in this world; witneſs the many ſtrange diſcoveries that have been made of the craftieſt thieves. But however, if he were ſecure from the vengeance here, I am ſure nothing but repentance and reformation can ſecure him from the vengeance of it hereafter. And now when theſe dangers are weighed 'twill ſure appear, that the thief makes a pitiful bargain, he ſteals his Neighbour's money, or Cattle, and in exchange for it he muſt pay his life, or his ſoul, perhaps both; and if *the whole World be too mean a price for a Soul*, as he tells us, *Mark* 8. 36. who beſt knew the value of them, having himſelf bought them, what a ſtrange madneſs is it, to barter them away for every petty trifle, as many do, who have got ſuch a habit of ſtealing, that not the meaneſt worthleſs thing can

Sunday XII. eſcape their fingers? Under this head of theft may be ranked the receivers of ſtoln goods, whether thoſe that take them, as partners in the theft, or thoſe that buy them, when they know or believe they are ſtoln. This many (that pretend much to abhor theft) are guilty of, when they can by it, buy the thing a little cheaper than the common rate. And here alſo comes in the concealing of any goods a Man finds of his neighbours, which whoſoever reſtores not, if he know, or can learn out the owner, is no better than a thief; for he withholds from his neighbour that which properly belongs to him: and ſure 'twill not be uncharitable to ſay, that he that will do this, would likewiſe commit the groſſer theft, were he by that no more in danger of Law, than in this he is.

Deceit. The third part of injuſtice is Deceit, and in that there may be as many acts as there are occaſions of entercourſe and dealing between man and man.

2. It were impoſſible to name them all, but I think they will be contained under theſe two general deceits, in matters of Truſt, and in matters of Traffick or Bargaining: unleſs it be that of Gaming, which therefore here by the way, I muſt tell you, is as much a fraud and deceit as any of the reſt.

In Truſt. 3. He that deceives a Man in any Truſt that is committed to him, is guilty of a great injuſtice, and that the moſt treacherous ſort of one, it is the joyning of two great ſins in one, defrauding and promiſe-breaking; for in all truſts there is a promiſe implied, if not expreſt; for the very accepting of the truſt contains under it a promiſe of fidelity; theſe truſts are broken ſometimes to the living, ſometimes to the dead; to the living there are many ways of doing it, according to the ſeveral kinds of the truſt; ſometimes a truſt is more general, like that of *Potiphar* to *Joſeph*, *Gen.* 39. 4. a Man commits to another all that he hath, and thus Guardians of Children, and ſometimes Stewards are intruſted; ſometimes again it is more limited, and reſtrained to ſome one ſpecial thing; a Man intruſts another to bargain or deal for him in ſuch a particular, or he puts ſome one thing into his hands, to manage and diſpoſe: thus among ſervants it is uſual for one to be intruſted with one part of the Maſter's goods, and another with another part of them. Now in all theſe, and the like caſes, whoſoever acts not for him that intruſts him, with the ſame faithfulneſs, that he would for himſelf, but ſhall either careleſly loſe, or prodigally imbezle the things committed to him, or elſe convert them to his own uſe, he is guilty of this great ſin of betraying a truſt to the living. In like manner he that being intruſted with the executions of a dead man's Teſtament, acts not according to the known intention of the dead Man, but enriches himſelf

Sunday XII. ſelf by what is aſſigned to others, he is guilty of this ſin, in reſpect of the dead, which is ſo much the greater, by how much the dead hath no means of remedy and redreſs, as the living may have. It is a kind of robbing of Graves, which is a theft of which Men naturally have ſuch a horror, that he muſt be a very hardned thief, that can attempt it. But either of theſe frauds are made yet more hainous, when either God, or the poor are immediately concern'd in it, that is, when any thing is committed to a Man, for the uſes either of piety, or charity; this adds ſacrilege to both the fraud and the treachery, and ſo gives him title to all thoſe curſes that attend thoſe ſeveral ſins, which are ſo heavy, that he that for the preſent gain will adventure on them, makes as ill, nay, a much worſe bargain than *Gehazi*, 2 *King*. 5. 27. who *by getting the raiment of* Naaman, *got his leproſie too.*

In Traffick. 4. The ſecond ſort of fraud is in matters of traffick and bargain, wherein there may be deceit both in the ſeller and buyer; that of the ſeller is commonly either in concealing the faults of the commodity, or elſe in overrating it.

The ſellers concealing the faults of his Ware. 5. The ways of concealing its faults are ordinarily theſe, either firſt by denying that it hath any ſuch fault, nay, perhaps commending it for the direct contrary quality, and this is down right lying, and ſo adds that ſin to the other, and if that lye be confirmed by an oath, as it is too uſually, then the yet greater guilt of perjury comes in alſo; and then, what a heap of ſins is here gathered together? Abundantly enough to ſink a poor ſoul to deſtruction, and all this only to ſkrew a little more Money out of his Neighbour's Pocket, and that ſometimes ſo very little that 'tis a miracle that any man that thinks he has a Soul, can ſet it at ſo miſerable a contemptible price. A ſecond means of concealing is by uſing ſome Art to the thing, to make it look fair, and to hide the faults of it, and this is acting a lye, though it be not ſpeaking one, which amounts to the ſame thing, and has ſurely in this caſe as much of the intention of cheating and defrauding, as the moſt impudent forſwearing can have. A third means, is the picking out ignorant Chapmen; This is, I believe, an Art too well known among Tradeſmen, who will not bring out their faulty wares to men of skill, but keep them to put off to ſuch, whoſe unskilfulneſs may make them paſſable with them: and this is ſtill the ſame deceit with the former; for it all tends to the ſame end, the cozening and defrauding of the Chapman, and then it is not much odds, whether I make uſe of my own Art, or his weakneſs for the purpoſe. This is certain, he that will do juſtly, muſt let his Chapman know what he buys; and if his own skill enable him not to judge, (nay, if he do not actually find out the fault) thou art bound to tell it him, otherwiſe thou makeſt him pay for ſomewhat which is not there, he preſuming there is that good quality in it, which thou knoweſt is not, and therefore thou mayeſt as honeſtly take his Money for ſome goods of another Man's, which thou knoweſt thou canſt never put into his poſſeſſion, which I ſuppoſe no Man will deny to be an errant cheat. To this head of concealment may be referred that deceit of falſe weights and meaſures, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This ſort of fraud is pointed at particularly by *Solomon*, *Prov.* 11. 1. with this note upon it, that *it is an abomination to the Lord.*

His over-rating it.

6. The ſecond part of fraud in the ſeller, lies in over-rating the commodity; though he have not diſguiſed or concealed the faults of it, and ſo have dealt fairly in that reſpect, yet if he ſet an unreaſonable price upon it, he defrauds the buyer. I call that an unreaſonable price, which exceeds the true worth of the thing, conſidered with thoſe moderate gains, which all Tradeſmen are preſumed to be allowed in the Sale: Whatever is beyond this muſt in all likelihodd be fetcht in by ſome of theſe ways: as firſt, by taking advantage of the buyers ignorance in the value

of the thing, which is the ſame with doing it in the goodneſs, which hath already been ſhewed to be a deceit; or ſecondly, by taking advantage of his neceſſity: Thou findeſt a Man hath preſent and urgent need of ſuch a thing, and therefore takeſt this opportunity to ſet the Dice upon him: but this is that very ſin of Extortion, and Oppreſſion ſpoken of before, for it is ſure, nothing can juſtly raiſe the price of any thing, but either its becoming dearer to thee; or its being ſome way better in it ſelf; but the neceſſity of thy brother cauſes neither of theſe; his nakedneſs doth not make the cloths thou ſelleſt him ſtand thee in ever the more, neither doth it make them any way better; and therefore to rate them ever the higher is to change the way of trading, and ſell even the wants and neceſſities of thy neighbour, which ſure is a very unlawful vocation. Or thirdly, it may be by taking advantage of the indiſcretion of the Chapman. A man perhaps earneſtly fanſies ſuch a thing, and then ſuffers that fancy ſo to over-rule his reaſon, that he reſolves to have it upon any terms. If thou findeſt this in him, and thereupon raiſeſt thy rate, this is to make him buy his folly, which is of all others the deareſt purchaſe; 'tis ſure his fancy adds nothing to the real value, no more than his neceſſity did in the former caſe, and therefore ſhould not add to the price. He therefore that will deal juſtly in the buſineſs of ſelling, muſt not catch at all advantages, which the temper of his Chapman may give, but conſider ſoberly, what the thing is worth, and what he would afford it for to another, of whom he had no ſuch advantage, and accordingly rate it to him at no higher a price.

Fraud in the Buyer.

7. On the buyers part there are not ordinarily ſo many opportunities of Fraud; yet it is poſſible a Man may ſometimes happen to ſell ſomewhat, the worth whereof he is not acquainted with, and then it will be as unjuſt for the buyer to make gain by his ignorance, as in the other caſe it was for the ſeller: but that which often falls out, is the caſe of neceſſity, which may as probably fall on the ſeller's ſide, as the buyer's A man's wants compel him to ſell, and permit him not to ſtay to make the beſt bargain, but force him to take the firſt offer, and here for the buyer to grate upon him, becauſe he ſees him in that ſtrait, is the ſame fault which I before ſhewed it to be in the ſeller.

Many temptations to deceit in Traffick.

8. In this whole buſineſs of Traffick there are ſo many opportunities of deceit, that a Man had need fence himſelf with a very firm reſolution, nay, love of juſtice, or he will be in danger to fall under temptation; for as the Wiſe man ſpeaks, *Eccluſ.* 27.2. *As a Nail ſticks faſt between the joynings of the Stones:* ſo doth ſin ſtick cloſe between buying and ſelling; it is ſo interwoven with all Trades,

ſo mixt with the very firſt principles and grounds of them, that it is taught together with them, and ſo becomes part of the Art; ſo that he is now adays ſcarce thought fit to manage a Trade, that wants it, while he that hath moſt of this black Art of defrauding, applauds and hugs himſelf, nay, perhaps boaſts to others, how he hath overreacht his neighbour.

The commonneſs of injuſtice a reproach to Chriſtianity.

What an intolerable ſhame is this, that we Chriſtians, who are by the precepts of our Maſter ſet to thoſe higher duties of Charity, ſhould inſtead of practiſing them, quite unlearn thoſe common rules of juſtice, which meer Nature teaches? For, I think, I may ſay, there are none of thoſe ſeveral branches of injuſtice, towards the poſſeſſions of our neighbour, which would not be adjudged to be ſo by any ſober Heathen; ſo that, as S. *Paul* tells thoſe of the Circumciſion, that the Name of God *was blaſphemed among the Gentiles*, by that unagreeableneſs that was betwixt their practice, and their Law, *Rom.* 2. 24. So now may it be ſaid of us, that the *Name of Chriſt is blaſphemed among the Turks and Heathens*, by the vile and ſcandalous lives of us, who call our ſelves Chriſtians, and particularly in this ſin of injuſtice; for ſhame let us at laſt endeavour to wipe off this reproach from our profeſſion by leaving theſe practices; to which methinks this one ſingle conſideration ſhould be enough to perſwade us.

9. Yet

It is not the way to enrich a man.

9. Yet beſides this, there want not other; among which, one there is of ſuch a nature, as may prevail with the arranteſt worldling, and that is, that this courſe doth not really tend to the enriching of him; there is a ſecret curſe goes along with it, which like a Canker eats out all the benefit was expected from it. This no Man can doubt that believes the Scripture, where there are multitudes of Texts to this purpoſe: thus *Prov.* 22. 16. *He that oppreſſeth the poor to encreaſe his riches, ſhall ſurely come to want.* So *Habak* 2. 6. *Wo to him that encreaſeth that which is not his! how long? And he that ladeth himſelf with thick Clay, ſhall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee? And thou ſhalt be for booties to them.* This is commonly the fortune of thoſe that ſpoil and deceive others, they at laſt meet with ſome that do the like to them. But the place in *Zachary* is moſt full to this purpoſe, *Chap.* 5. where under the ſign of a flying roll is ſignified the curſe that goes forth againſt this ſin, Verſe 4. *I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the houſe of the Thief, and into the houſe of him that ſweareth falſly by my Name, and it ſhall conſume it with the timber thereof, and with the ſtones thereof.* Where you ſee, theft and perjury are the two ſins, againſt which this curſe is aimed (and they too often go together in the matter of defrauding) and the nature of this curſe is,

to conſume the Houſe, to make an utter deſtruction of all that belongs to him that is guilty of either of theſe ſins. Thus whileſt thou art ravening after thy neighbours goods, or houſe, thou art but gathering fuel to burn thine own. And the effect of theſe threatnings of God we daily ſee in the ſtrange improſperouſneſs of ill gotten eſtates, which every man is apt enough to obſerve in other mens caſes; he that ſees his Neighbour decline in his eſtate, can preſently call to mind, This was gotten by oppreſſion or deceit; yet ſo ſottiſh are we, ſo bewitcht with the love of gain, that he that makes this obſervation, can ſeldom turn it to his own uſe, is never the leſs greedy, or unjuſt himſelf for that vengeance he diſcerns upon others.

It ruines the Soul eternally.

10. But alas? If thou couldſt be ſure that thy unjuſt poſſeſſions ſhould not be torn from thee, yet when thou remembreſt, how dear thou muſt pay for them in another world, thou haſt little reaſon to brag of thy prize. Thou thinkeſt thou haſt been very cunning when thou haſt over-reacht thy brother; But God knows all the while there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul; the Devil herein deals with thee as Fiſhers uſe to do; thoſe that will catch a great Fiſh, will bait the hook with a leſs, and ſo the great one coming with greedineſs to devour that, is himſelf taken. So thou

that art gaping to ſwallow up thy poor brother, art thy ſelf made a prey to [that great devourer. And alas! what will it eaſe thee in Hell that thou haſt left wealth behind thee upon earth, when thou ſhalt there want that, which the meaneſt beggar here enjoys, even a drop of water to cool thy tongue? Conſider this, and from henceforth reſolve to employ all that pains and diligence thou haſt uſed to deceive others, in reſcuing thy ſelf from the frauds of the grand deceiver.

The neceſſity of Reſtitution.

11. To this purpoſe it is abſolutely neceſſary, that thou make reſtitution to all whom thou haſt wronged: For as long as thou keepeſt any thing of the unjuſt gain, 'tis as it were an earneſt penny from the Devil, which gives him full right to thy Soul. But perhaps it may be ſaid, it will not in all caſes be poſſible to make reſtitution to the wronged party, peradventure he may be dead; in that caſe then make it to his Heirs, to whom his right deſcends. But it may farther be objected, That he that hath long gone on in a courſe of fraud, may have injured many, that he cannot now remember, and many, that he hath no means of finding out: in this caſe all I can adviſe is this: Firſt, to be as diligent as is poſſible, both in recalling to mind who they were, and endeavouring to find them out; and when after all thy care, that proves impoſſible, let thy Reſtitutions be made to the poor, and that they may not

be made by halves, be as careful as thou canſt to reckon every the leaſt mite of unjuſt gain: but when that cannot exactly be done, as 'tis ſure it cannot by thoſe who have multiplied the acts of fraud, yet even there let them make ſome general meaſures, whereby to proportion their reſtitution: as for example, a Tradeſman that cannot remember how much he hath cheated in every ſingle parcel, yet may poſſibly gueſs in the groſs whether he have uſually over-reacht to the value of a third, or a fourth part of the wares, and then what proportion ſoever he thinks he has ſo defrauded, the ſame proportion let him now give out of that eſtate he hath raiſed by his Trade: but herein it concerns every man to deal uprightly, as in the preſence of God, and not to make advantage of his own forgetfulneſs, to the cutting ſhort of the Reſtitution, but rather go on the other hand, and be ſure rather to give too much, than too little. If he do happen to give ſomewhat over, he need not grudge the charge of ſuch a ſin-offering, and 'tis ſure he will not, if he do heartily deſire an atonement. Many other difficulties there may be in this buſineſs of reſtitution, which will not be foreſeen, and ſo cannot now be particularly ſpoke to; but the more of thoſe there are, the greater horrour ought men to have of running into the ſin of injuſtice, which it will be ſo difficult, if not impoſſible for them to repair, and the more careful ought they to be to mortifie that which is the root of all injuſtice, to wit, Covetouſneſs.

SUNDAY XIII.

Of falſe Reports, Falſe Witneſs, Slanders, Whiſperings; Of Scoffing for Infirmities, Calamities, Sins, &c. *Of Poſitive Juſtice, Truth. Of Lying. Of Envy and Detraction. Of Gratitude,* &c.

His Credit.

Sect. 1. THE Fourth Branch of Negative Juſtice concerns the Credit of our Neighbours, which we are not to leſſen, or impair by any means, particularly not by falſe Reports. Of falſe Reports there may be two ſorts, the one is when a man ſays ſomething of his neighbour, which he directly knows to be falſe, the other when poſſibly he has ſome ſlight ſurmiſe, or jealouſie of the thing; but that upon ſuch weak grounds, that 'tis as likely to be falſe as true. In either of theſe caſes, there is a great guilt lies upon the reporter. That there doth ſo in the firſt of them, no body will doubt, every one acknowledging that it is the greateſt baſeneſs to invent a lye of another; but there is as little reaſon to queſtion the other, for he that reports a thing as a truth, which is but uncertain, is a lyar alſo, or if he do not report it as a certainty, but only as a probability, yet then though he be not guilty of the lye, yet he is of the injuſtice of robbing his neighbour of his credit; for there is ſuch an aptneſs in men to believe ill of others, that any the lighteſt jealouſie will, if once it be ſpread abroad, ſerve for that purpoſe; and ſure it is a moſt horrible injuſtice upon every *ſlight* ſurmiſe and fancy to hazard the bringing ſo great an evil upon another; eſpecially when it is conſidered, that thoſe ſurmiſes commonly ſpring rather from ſome cenſoriouſneſs, peeviſhneſs, or malice in the ſurmiſer, than from any real fault in the perſon ſo ſuſpected.

Falſe Witneſs.

2. The manner of ſpreading theſe falſe Reports of both kinds, is not always the ſame; ſometimes it is more open and avowed, ſometimes more cloſe and private: the open is many times by falſe Witneſs before the Courts of Juſtice: and this not only hurts a man in his credit, but in other reſpects alſo: 'tis the delivering him up to the puniſhment of the Law, and according to the nature of the crime pretended, does him more or leſs miſchief; but if it be of the higheſt kind, it may concern his life, as we ſee it did in *Naboth's* caſe, 1 *Kings* 21. How great and crying a ſin it is in this reſpect, as alſo in that of the Perjury, you may learn from what hath been ſaid of both thoſe ſins. I am now

to conſider it only as it touches the credit; and to that it is a moſt grievous wound, thus to have a crime publickly witneſſed againſt one, and ſuch as is ſcarce curable by any thing that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a moſt outragious injuſtice to his neighbour; this is that which is expreſly forbidden in the *Ninth Commandment*, and was by God appointed to be puniſht by the inflicting of the very ſame ſuffering upon him, which his falſe teſtimony aimed to bring upon the other, *Deut.* 19. 16.

Publick ſlanders.

3. The ſecond open way of ſpreading theſe reports, is by a publick and common declaring of them; though not before the Magiſtrate, as in the other caſe, yet in all companies, and before ſuch as are likely to carry it farther, and this is uſually done with bitter railings and reproaches, it being an ordinary Art of ſlanderers, to revile thoſe whom they ſlander; that ſo by the ſharpneſs of the accuſation, they may have the greater impreſſion on the minds of the hearers: this both in reſpect of the ſlander, and the railing is a high injury, and both of them ſuch, as debar the committers from Heaven; thus *Pſal.* 15. where the upright man is deſcribed, that ſhall have his part there, this is one ſpecial thing, verſe 3. *That he ſlandereth not his neighbour.* And for railing, the Apoſtle in ſeveral places reckons it amongſt thoſe works

of the fleſh, which are to ſhut men out both from the Church here by excommunication, as you may ſee, 1 *Cor.* 15. 11. and from the Kingdom of God hereafter, as it is 1 *Cor.*6.10.

Whiſpering.

4. The other more cloſe and private way of ſpreading ſuch reports is that of the Whiſperer, he that goes about from one to another, and privately vents his ſlanders, not out of an intent by that means to make them leſs publick, but rather more: this trick of delivering them by way of ſecret, being the way to make them both more believed, and more ſpoken of too; for he that receives ſuch a Tale, as a ſecret from one, thinks to pleaſe ſome body elſe, by delivering it as a ſecret to him alſo; and ſo it paſſes from one hand to another, till at laſt it ſpread over a whole Town. This ſort of ſlanderer is of all others the moſt dangerous, for he works in the dark, ties all he ſpeaks to, not to own him as the author; ſo that whereas in the more publick accuſations, the party may have ſome means of clearing himſelf, and detecting his accuſer, here he ſhall have no poſſibility of that, the ſlander, like a ſecret poiſon, works incurable effects, before ever the man diſcern it. This ſin of whiſpering is by S. *Paul* mentioned among thoſe great times, which are the effects of a reprobate mind, *Rom.* 1. 29. It is indeed one of the moſt incurable wounds of this ſword of the tongue: the very bane and peſt of humane ſociety: and that which not only

robs ſingle perſons of their good names, but oftentimes whole Families, nay publick Societies of men of their peace; what ruines, what confuſions hath this one ſin wrought in the World? 'tis *Solomon*'s obſervation, *Prov.* 18. 28. That a *Whiſperer ſeparateth chief friends*, and ſure one may truly ſay of tongues thus employed, that they are *ſet on fire of Hell*, as S. *James* ſaith, Chap. 3. 6.

Several ſteps towards this ſin.

5. This is ſuch a guilt that we are to beware of all the degrees of approach to it, of which there are ſeveral ſteps; the firſt is the giving ear to, and cheriſhing of thoſe that come with ſlanders, for they that entertain and receive them, encourage them in the practice; for as our common Proverb ſays, *If there were no Receivers, there would be no Thief*; ſo if there were none that would give an ear to tales, there would be no talebearers. A ſecond ſtep is, the giving too eaſie credit to them, for this helps them to attain part of their end. They deſire to get a general ill opinion of ſuch a man, but the way of doing it muſt be by cauſing it, firſt, in particular men: and if thou ſuffer them to do it in thee, they have ſo far proſpered in their aim. And for thy own part thou doeſt a great Injuſtice to thy neighbour, to believe ill of him without a juſt ground, which the accuſation of ſuch a perſon certainly is not. A third ſtep is the reporting to others, what is thus told thee; by which thou makeſt thy

ſelf directly a party in the ſlander, and after thou haſt unjuſtly withdrawn from thy Neighbour thy own good opinion, endeavoureſt to rob him alſo of that of others. This is very little below the guilt of the firſt whiſperer, and tends as much to the ruine of our Neighbour's credit. And theſe ſeveral degrees have ſo cloſe a dependance one upon another, that it will be very hard for him that allows himſelf the firſt, to eſcape the other, and indeed he that can take delight to hear his Neighbour defamed, may well be preſumed of ſo malicious a humour, that 'tis not likely he ſhould ſtick at ſpreading the ſlander. He therefore that will preſerve his innocence in this matter, muſt never in the leaſt degree cheriſh or countenance any that brings theſe falſe reports. And it is not leſs neceſſary to his peace, than to his innocency; for he that once entertains them, muſt never expect quiet, but ſhall be continually incited, and ſtirred up even againſt his neareſt and deareſt relations; ſo that this whiſperer, and ſlanderer is to be lookt on by all, as a common enemy, he being ſo as well to thoſe to whom, as of whom he ſpeaks.

Deſpiſing and ſcoffing.

6. But beſides this groſſer way of ſlandering, there is another, whereby we may impair and leſſen the credit of our Neighbour, and that is by contempt and deſpiſing, one common effect whereof is ſcoffing and deriding him. This is very injurious to a man's

reputation. For the generality of men do rather take up Opinions upon truſt, than judgment; and therefore if they ſee a man deſpiſed and ſcorned, they will be apt to do the like. But beſides this effect of it, there is a preſent injuſtice in the very act of deſpiſing and ſcorning others. There are ordinarily but Three things which are made the occaſions of it, (unleſs it be with ſuch, with whom Vertue and Godlineſs are made the moſt reproachful things, and ſuch deſpiſing is not only an injury to our neighbour, but even to God himſelf, for whoſe ſake it is that he is ſo deſpiſed) thoſe Three are, firſt, the Infirmities, ſecondly, the Calamities, thirdly, the Sins of a Man; and each of theſe are very far from being ground of our triumphing over him.

For Infirmities.

7. Firſt, For Infirmities, be they either of body or mind, the deformity and unhandſomneſs of the one, or the weakneſs and folly of the other, they are things out of his power to help, they are not his faults, but the wiſe diſpenſations of the great Creator, who beſtows the excellencies of body and mind, as he pleaſes; and therefore to ſcorn a man, becauſe he hath them not, is in effect to reproach God who give them not to him.

For Calamities.

8. So alſo for the calamities and miſeries that befal a man, be it want or ſickneſs, or whatever elſe, theſe alſo come by the providence of God, who raiſeth up and pulleth

down, as ſeems good to him, and it belongs not to us to judge, what are the motives to him to do ſo, as many do, who upon any affliction that befals another, are preſently concluding, that ſure it is ſome extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This raſh judgment our Saviour reproves in the *Jews*, *Luke* 13. where on occaſion of the extraordinary ſufferings of the *Galileans*, he asks them, Verſe 2, 3. *Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? I tell you nay, but except ye repent, ye ſhall all likewiſe periſh.* When we ſee God's hand heavy upon others, it is no part of our buſineſs to judge them, but our ſelves, and by repentance to prevent, what our own ſins have deſerved. But to reproach and revile any that are in affliction, is that barbarous cruelty, taken notice of by the *Pſalmiſt*, as the heighth of wickedneſs, *Pſalm* 69. 26. *They perſecute him whom thou haſt ſmitten, and they talk to the grief of them whom thou haſt wounded*: In all the miſeries of others, compaſſion becomes a debt to them; how unjuſt are they then, that inſtead of paying them that debt, afflict them with ſcorn and reproach?

9. Nay, The very Sins of men, though as they have more of their wills in them, they may ſeem more to deſerve reproach, yet certainly they alſo oblige us to the former duty *For ſins.*

of compaſſion, and that in the higheſt degree, as being the things which of all others make a man the moſt miſerable. In all theſe caſes, if we conſider how ſubject we are to the like our ſelves, and that it is only God's mercy to us, by which we are preſerved from the worſt that any man elſe is under, it will ſurely better become us to look up to him with thankfulneſs, than down on them with contempt and deſpiſing. Thus you ſee the direct injuſtice of ſcorning and contemning our brethren, to which when that other is added, which naturally follows, as a conſequent of this, to wit, the begetting the like contempt in others, there can ſure be no doubt of its being a great and horrible injuſtice to our neighbour in reſpect of his credit.

Deſtroying the credit a great injury.

10. Now how great the injury of deſtroying a man's credit is, may be meaſured by theſe two things; firſt, the value of the thing he is robb'd of, and ſecondly, the difficulty of making reparations. For the firſt, 'tis commonly known, that a man's good name is a thing he holds moſt precious, oftentimes dearer than his life, as we ſee by the hazards men ſometimes run to preſerve even a miſtaken reputation; but 'tis ſure, it is that, which hath even by ſober men been eſteemed one of the greateſt happineſſes of life: And to ſome ſort of men, ſuch eſpecially as ſubſiſt by dealings in the world, 'tis ſo neceſſary, that it may well be reckoned as the means of

their livelihood, and then ſure, 'tis no ſlight matter to rob a man of what is thus valuable to him.

and irreparable.

11. Secondly, The difficulty of making reparations encreaſeth the injury, and that is ſuch in this caſe of defamation, that I may rather call it an impoſſibility, than a difficulty. For when men are poſſeſt of an ill opinion of a perſon, 'tis no eaſie matter to work it out? ſo that the ſlanderer is herein like a young Conjurer, that raiſes a Devil he knows not how to lay again. Nay, ſuppoſe men were generally as willing to lay down ill conceits of their Neighbours, as they are to take them up, yet how is it poſſible for him that makes even the moſt publick recantation of his ſlander, to be ſure that every man that hath come to the hearing of the one, ſhall do ſo of the other alſo? And if there be but one perſon that doth not, (as probably there will be many) then is the reparation ſtill ſhort of the injury.

Yet every guilty perſon muſt do all he can to repair the injury.

12. This conſideration is very fit to make men afraid of doing this wrong to their Neighbour; but let it not be made uſe of to excuſe thoſe that have already done the wrong, from endeavouring to make the beſt reparations they can; for though 'tis odds, it will not equal the injury, yet let them however do what they are able towards it. And this is ſo neceſſary towards the obtaining pardon of the ſin, that none muſt expect the one,

that do not perform the other. Whoſoever therefore ſets himſelf to repent of his faults of this kind, muſt by all prudent means endeavour to reſtore his neighbour to that degree of credit he hath deprived him of; and if that be not to be done without bringing the ſhame upon himſelf of confeſſing publickly the ſlander, he muſt rather ſubmit to that, than be wanting to this neceſſary part of Juſtice, which he owes to the wronged party.

Juſtice in the Thoughts.

13. Thus I have gone through theſe four branches of Negative Juſtice to our Neighbour; wherein we muſt yet farther obſerve, that this Juſtice binds us, not only in reſpect of our words and actions, but of our very thoughts and affections alſo; we are not only forbid to hurt, but to hate; not only reſtrained from bringing any of theſe evils forementioned upon him, but we muſt not ſo much as wiſh them before, nor delight in them after they are befallen him; we muſt take no pleaſure either in the ſin of his Soul, or hurt of his Body: we muſt not envy him any good thing he enjoys, nor ſo much as wiſh to poſſeſs our ſelves of it; neither will it ſuffice us, that we ſo bridle our tongue, that we neither ſlander, nor revile, if we have that malice in our hearts, which makes us wiſh his diſcredit; or rejoyce, when we find it procured, though we have no hand in the procuring it. This is the peculiar pro-

perty of God's Laws, that they reach to the heart; whereas mens can extend only to the words and actions; and the reaſon is clear, becauſe he is the only Law-giver, that can ſee what is in the heart; therefore if there were the perfecteſt innocency in our tongue and hands, yet if there be not this purity of heart, it will never ſerve to acquit us before him. The counſel therefore of *Solomon* is excellent, *Prov.* 4. 23. *Keep thy heart with all diligence, for out of it are the iſſues of life.* Let us ſtrictly guard that, ſo that no malicious unjuſt thought enter there; and that not only as it may be the means of betraying us to the groſſer act, but alſo as it is in it ſelf ſuch a pollution in God's ſight, as will unfit us for the bleſſed viſion of God, whom none but the pure in heart have promiſe of ſeeing, *Matth.* 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.*

Poſitive Juſtice.

14. I come now to ſpeak of the poſitive part of Juſtice, which is the yielding to every man that which by any kind of right he may challenge from us. Of theſe dues there are ſome that are general to all mankind, others that are reſtrained within ſome certain conditions and qualities of men, and become due only by vertue of thoſe qualifications.

Speaking Truth a due to all men.

15. Of the firſt ſort, that is, thoſe that are due to all men, we may reckon firſt the ſpeaking Truth, which is a common debt we

owe to all mankind; Speech is given us as the inſtrument of intercourſe and ſociety one with another, the means of diſcovering the mind which otherwiſe lies hid and concealed, ſo that were it not for this, our converſations would be but the ſame as of beaſts: Now this being intended for the good and advantage of mankind, 'tis a due to it, that it be uſed to that purpoſe; but he that lyes, is ſo far from paying that debt, that on the contrary he makes his ſpeech the means of injuring and deceiving him he ſpeaks to.

Lying expreſly forbidden in Scripture.

16. There might much be ſaid to ſhew the ſeveral ſorts of Obligations we lie under to ſpeak truth to all men, but ſuppoſing I write to Chriſtians, I need not inſiſt upon any other, than the Commands we have of it in Scripture: thus *Eph.* 4. 25. the Apoſtle commands that *putting away lying, they ſpeak every man Truth with his Neighbour*: And again, *Col.* 3. 9. *Lye not one to another*: And *Prov.* 6. 17. a lying tongue is mentioned as one of thoſe things that are abominations to the Lord. Yea ſo much doth he hate a Lye, that it is not the moſt pious and religious end that can reconcile him to it; the man that lyes, though in a zeal to God's glory, ſhall yet be judged as a ſinner, *Rom.* 3. 7. What ſhall then become of thoſe multitudes of men that lye on quite other ends? Some out of malice, to miſchief others; ſome out of covetouſneſs to defraud their Neighbours; ſome out

of pride, to ſet themſelves out; and ſome out of fear, to avoid danger, or hide a fault. But of a yet ſtranger ſort than all theſe are thoſe, that do it without any diſcernible temptation, that will tell lyes by way of ſtory, take pleaſure in telling incredible things, from which themſelves reap nothing but the reputation of impertinent lyars.

The great commonneſs and folly of this ſin.

17. Among theſe divers kinds of falſehood, Truth is become ſuch a rarity among us, that it is a moſt difficult matter, to find ſuch a Man as *David* deſcribes, *Pſalm* 15. 2. *That ſpeaketh the truth from his heart.* Men have ſo glibbed their tongues to lying, that they do it familiarly upon any or no occaſion; never thinking that they are obſerved either by God or Man. But they are extremely deceived in both; for there is ſcarce any ſin (that is at all endeavoured to be hid) which is more diſcernible even to Men: they that have a cuſtom of lying, ſeldom fail (be their memory never ſo good) at ſome time or other to betray themſelves; and when they do, there is no ſort of ſin meets with greater ſcorn and reproach; a Lyar being by all accounted a title of the greateſt infamy and ſhame. But as for God, 'tis madneſs to hope that all their Arts can diſguiſe them from him, who needs none of thoſe caſual ways of diſcovery, which Men do, but ſees the heart, and ſo knows at the very inſtant of ſpeaking, the falſhood of what is ſaid:

and then by his Title of the God of Truth, is tied not only to hate, but puniſh it: and accordingly you ſee, *Rev.* 22. that the lyars are in the number of thoſe that are ſhut out of the new *Jeruſalem*; and not only ſo, but alſo have their *part in the lake that burneth with Fire and Brimſtone.* If therefore thou be not of the humor of that unjuſt Judge, Chriſt ſpeaks of, *Luk.* 18. 2. *who neither feared God, nor regarded man,* thou muſt reſolve on this part of Juſtice, the putting away lying, which is abhorred by both.

Courteous behaviour a due to all men.

18. A ſecond thing we owe to all is humanity and Courteſie of behaviour, contrary to that ſullen churliſhneſs we find ſpoken of in *Nabal,* who was of ſuch a temper, *that a man could not ſpeak to him,* 1 *Sam.* 25. 17. There is ſure ſo much of reſpect due to the very nature of Mankind, that no accidental advantage of wealth or honour, which one Man hath above another, can acquit him from that debt to it, even in the perſon of the meaneſt; and therefore that crabbed and harſh behaviour to any that bears but the form of a Man, is an injuſtice to that nature he partakes of. And when we conſider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and conſequently the ſin of thus contemning it.

Not payed by the proud man.

19. This is the common guilt of all proud and haughty perſons, who are ſo buſie in ad-

miring themſelves, that they over-look all that is valuable in others, and ſo think they owe not ſo much as common civility to other Men, whileſt they ſet up themſelves, as *Nebuchadnezzar* did his Image, *to be worſhipped of all.* This is ſure very contrary to what the Apoſtle exhorts, *Rom.* 12. 10. *In honour prefer one another:* And again, *Phil.* 2. 4. *Look not every man on his own things, but every man alſo on the things of others*; and let ſuch remember the ſentence of our bleſſed Saviour, *Luk.* 14. 11. *He that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted,* which we often find made good to us, in the ſtrange downfalls of proud Men. And it is no wonder, for this ſin makes both God and men our enemies; God as the Scripture every where teſtifies, abhors it, and all that are guilty of it, and Men are by means of it uſed ſo contemptuouſly and unkindly by us, that they are by nothing more provoked againſt us; and then whom God and man thus reſiſt, who ſhall ſecure and uphold?

Meekneſs due to all men.

20. A third thing we owe to all is meekneſs; that is, ſuch a patience and gentleneſs towards all, as may bridle that mad paſſion of anger, which is not only very uneaſie to our ſelves, as hath already been ſhewed, but alſo very miſchievous to our neighbours, as the many outrages, that are oft committed in it, do abundantly teſtifie. That this duty of meekneſs is to be extended to all men,

there is no doubt; for the Apoſtle in expreſs words commands it, 1 *Theſſ.* 5. 14. *Be patient towards all men*, and that it ſhould ſeem, in ſpite of all provocation to the contrary, for the very next words are, *See that none render evil for evil, or railing for railing*; and *Timothy* is commanded to exerciſe this meekneſs even towards them who oppoſe themſelves againſt the Doctrine of the Goſpel, 2 *Tim.* 2. 25. which was a caſe, wherein ſome heat would probably have been allowed, if it might have been in any.

Brawling very inſufferable.

21. This vertue of meekneſs is ſo neceſſary to the preſerving the peace of the World, that it is no wonder, that Chriſt, who came to plant peace among Men, ſhould enjoyn meekneſs to all. I am ſure the contrary effects of rage and anger are every where diſcernable; it breeds diſquiet in Kingdoms, in Neighbourhoods, in Families, and even between the neareſt relations; 'tis ſuch a humour, that *Solomon* warns us never to enter a friendſhip with a Man that is of it, *Prov.* 22. 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go.* It makes a Man unfit to be either friend or companion, and indeed makes one inſufferable to all that have to do with him, as we are again taught by *Solomon*, Prov. 21.19. Where he prefers the *dwelling in a Wilderneſs, rather than with a contentious and angry woman*; and yet a Woman has ordinarily only that one

weapon of the tongue to offend with. Indeed to any that have not the ſame unquietneſs of humour, there can ſcarce be a greater uneaſineſs, than to converſe with thoſe that have it, though it never proceed farther than words. How great this ſin is, we may judge by what our Saviour ſays of it, *Matth.* 5. where there are ſeveral degrees of puniſhment allotted to ſeveral degrees of it, but alas! we daily out-go that which he there ſets as the higheſt ſtep of this ſin; the calling, *Thou fool*, is a modeſt ſort of reviling, compared with thoſe multitudes of bitter reproaches we uſe in our rages.

It leads to that great ſin of curſing.

22. Nay, we often go yet higher; reproaches ſerve not our turn, but we muſt curſe too. How common is it to hear Men uſe the horrideſt execrations and curſings upon every the ſlighteſt cauſe of diſpleaſure? Nay, perhaps without any cauſe at all; ſo utterly have we forgot the rule of the Apoſtle, *Rom.* 12. 14. *Bleſs and curſe not*; Yea, the precept of our bleſſed Saviour himſelf, *Matth.* 5. 44. *Pray for thoſe that deſpitefully uſe you.* Chriſt bids us pray for thoſe who do us all injury, and we are often curſing thoſe who do us none. This is a kind of ſaying our Prayers backward indeed, which is ſaid to be part of the Ceremony the Devil uſes at the making of a Witch, and we have in this caſe alſo reaſon to look on it, as a means of bringing us into acquaintance and league with that

accurſed ſpirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be Citizens of the new *Jeruſalem*, but marks us out for inhabitants of that land of darkneſs. I conclude this with the advice of the Apoſtle, *Epheſ.* 4. 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.*

Particular dues.

23. Having ſpoken thus far of thoſe common dues, wherein all Men are concerned and have a right; I am now to proceed to thoſe other ſorts of dues, which belong to particular perſons, by vertue of ſome ſpecial qualification. Theſe qualifications may be of three kinds, that of Excellency, that of Want, and that of Relation.

A reſpect due to men of extraordinary gifts.

24. By that of Excellency, I mean any extraordinary gifts, or endowments of a perſon; ſuch as wiſdom, learning, and the like, but eſpecially grace. Theſe being the ſingular gifts of God, have a great value and reſpect due to them, wheresoever they are to be found; and this we muſt readily pay by a willing and glad acknowledgment of thoſe his gifts in any he has beſtowed them on, and bearing them a reverence and reſpect, anſwerable thereunto, and not out of an overweening of our own excellencies, deſpiſe and undervalue thoſe of others, as they do who will yield nothing to be reaſon, but what themſelves ſpeak, nor any thing

piety, but what agrees with their own practice.

25. Alſo we muſt not envy or grudge that they have thoſe gifts, for that is not only an injuſtice to them, but injurious alſo to God who gave them, as it is at large ſet forth in the Parable of the labourers, *Mat.*20. where he asks them who grumbled at the Maſter's bounty to others, *Is it not lawful for me to do what I will with my own? Is thine eye evil becauſe mine is good?* This envying at God's goodneſs to others, is in effect a murmuring againſt God, who thus diſpoſes it; neither can there be a greater, and more direct oppoſition againſt him, than for me to hate and wiſh ill to a Man, for no other reaſon, but becauſe God has loved and done well to him. And then in reſpect of the Man, 'tis the moſt unreaſonable thing in the World, to love him the leſs, meerly becauſe he has thoſe good qualities, for which I ought to love him more.

We are not to envy them.

26. Neither muſt we detract from the excellencies of others, we muſt not ſeek to eclipſe or darken them by denying either the kinds or degrees of them, by that means to take off that eſteem which is due to them. This ſin of detraction is generally the effect of the former, of envy; he that envies a Man's worth, will be apt to do all he can to leſſen it in the opinions of others, and to that purpoſe will either ſpeak ſlightly of his

Nor detract from them.

excellencies, or if they be ſo apparent, that he knows not how to cloud them,he will try if he can by reporting ſome either real, or feigned infirmity of his, take off from the value of the other, and ſo by caſting in ſome dead flies,as the Wiſe man ſpeaks, *Eccleſ.* 10. 1. ſtrive to *corrupt the ſavour of the ointment.* This is a great injuſtice, and directly contrary to that duty we owe, of acknowledging and reverencing the gifts of God in our brethren.

The folly of both thoſe ſin.

27. And both thoſe ſins of envy and detraction do uſually prove as great follies, as wickedneſs ; the envy conſtantly brings pain and torment to a Man's ſelf, whereas if he could but chearfully and gladly look on thoſe good things of anothers,he could never fail to be the better for them himſelf ; the very pleaſure of ſeeing them would be ſome advantage to him : but beſides that thoſe gifts of his brother may be many ways helpful to him ; his wiſdom and learning may give him inſtruction, his piety and vertue,example, *&c.* But all this the envious Man loſeth,and hath nothing in exchange for it, but a continual fretting, and gnawing of heart.

28. And then for detraction, that can hardly be ſo managed, but it will be found out ; he that is ſtill putting in Caveats againſt Mens good thoughts of others, will quickly diſcover himſelf to do it out of envy, and then that will be ſure to leſſen their eſteem

of himſelf, but not of thoſe he envies, it being a ſort of bearing teſtimony to thoſe excellencies, that he thinks them worth the envying.

A reſpect due to men in regard of their ranks and qualities.

29. What hath been ſaid of the value and reſpect due to thoſe excellencies of the mind, may in a lower degree be applied to the outward advantages of honour, greatneſs, and the like. Theſe, though they are not of equal value with the former (and ſuch for which no Man is to prize himſelf) yet in regard that theſe degrees and diſtinctions of Men are by God's wiſe Providence diſpoſed for the better ordering of the World, there is ſuch a civil reſpect due to thoſe, to whom God hath diſpens'd them, as may beſt preſerve that order, for which they were intended. Therefore all inferiours are to behave themſelves to their Superiors with modeſty and reſpect, and not by a rude boldneſs confound that order which it hath pleaſed God to ſet in the World, but according as our Church Catechiſm teaches, *Order themſelves lowly and reverently to all their Betters.* And here the former caution againſt envy comes in moſt ſeaſonably; theſe outward advantages being things, of which generally Men have more taſte than of the other, and therefore will be more apt to envy and repine to ſee others exceed them therein; to this therefore all the former conſiderations againſt envy will be very proper, and the

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Sunday XIII. more neceſſary to be made uſe of, by how much the temptation is in this caſe to moſt minds the greater.

Dues to thoſe that are in any ſort of want.

30. The ſecond qualification is that of want; whoever is in diſtreſs for any thing, wherewith I can ſupply him, that diſtreſs of his makes it a duty in me ſo to ſupply him, and this in all kinds of wants. Now the ground of its being a duty is, that God hath given Men abilities not only for their own uſe, but for the advantage and benefit of others, and therefore what is thus given for their uſe, becomes a debt to them, whenever their need requires it. Thus he that is ignorant and wants knowledge, is to be inſtructed by him that hath it, and this is one ſpecial end why that knowledge is given him; *The tongue of the learned is given to ſpeak a word in ſeaſon, Iſa.* 50. 4. He that is in ſadneſs and affliction, is to be comforted by him that is himſelf in chearfulneſs. This we ſee S. *Paul* makes the end of God's comforting him, that he *might be able to comfort them that are in any trouble*, 2 *Cor.* 1. 4. He that is in any courſe of ſin, and wants reprehenſion and counſel, muſt have that want ſupplied to him by thoſe who have ſuch abilities and opportunities, as may make it likely to do good. That this is a juſtice we owe to our Neighbour, appears plainly by that Text, *Levit.* 19. 17. *Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe reprove him, and*

and not ſuffer ſin upon him; where we are under the ſame obligation to reprove him, that we are not to hate him. He that lies under any ſlander, or unjuſt defamation, is to be defended and cleared by him that knows his innocence, or elſe he makes himſelf guilty of the ſlander, becauſe he neglects to do that which may remove it: and how great an injuſtice that of ſlandering our Neighbour is, I have already ſhewed.

To the poor.

31. Laſtly, he that is in poverty and need, muſt be relieved by him that is in plenty; and he is bound to it, not only in charity, but even in juſtice. *Solomon* calls it a due, *Prov.* 3. 27. *With-hold not good from him to whom it is due, when it is in the power of thine hand to do it*: and what that good is, he explains in the very next Verſe: *Say not to thy neighbour, Go and come again, and to morrow I will give, when thou haſt it by thee.* It ſeems 'tis the with-holding a due, ſo much as to defer giving to our poor neighbour. And we find God did among the *Jews* ſeparate a certain portion of every Man's increaſe to the uſe of the poor, a tenth every third year (which is all one with a thirtieth part every Year,) *Deut.* 14. 28, 29. And this was to be paid, not as a charity, or liberality, but as a debt, they were unjuſt, if they with-held it. And ſurely we have no reaſon to think, that Chriſtian juſtice is ſunk ſo much below the Jewiſh, that either nothing at all, or a leſs

proportion is now required of us. I wiſh our practice were but at all anſwerable to our obligation in this point, and then ſurely we ſhould not ſee ſo many *Lazarus*'s lie unrelieved at our Doors, they having a better right to our ſuperfluities, than we our ſelves have; and then what is it but arrant robbery to beſtow that upon our vanities, nay our ſins, which ſhould be their portion?

God withdraws thoſe abilities which are not thus imployed.

32. In all the foregoing caſes he that hath ability is to look upon himſelf, as God's ſteward, who hath put it into his hands to diſtribute to them that want; and therefore not to do it, is the ſame injuſtice and fraud, that it would be in any ſteward to purſe up that Money for his private benefit, which was intruſted to him, for the maintenance of the family; and he that ſhall do thus, hath juſt reaſon to expect the doom of the unjuſt ſteward, *Luk.* 16. *to be put out of his ſtewardſhip,* to have thoſe abilities taken from him, which he hath ſo unfaithfully employed. And as for all the reſt,ſo particularly for that of wealth, 'tis very commonly to be obſerved, that it is withdrawn from thoſe that thus defraud the poor of their parts, the griping Miſer coming often by ſtrange undiſcernible ways to poverty; and no wonder, he having no title to God's bleſſing on his heap, who does not conſecrate a part to him in his poor Members. And therefore we ſee the *Iſraelites* before they could make that challenge of Gods promiſe to

bleſs them, *Deut.* 26. 15. *Look down from thy holy habitation and bleſs thy people Iſrael*, &c. they were firſt to pay the poor Man's tythes, *verſ.* 12. without which they could lay no claim to it. This with-holding *more than is meet*, as *Solomon* ſays, *Prov.* 11. 24. *tends to poverty*; and therefore as thou wouldſt play the good husband for thy ſelf, be careful to perform this juſtice according to thy ability to all that are in want.

Duties in reſpect of relation.

33. The third qualification is that of Relation, and of that there may be divers ſorts, ariſing from divers grounds, and duties anſwerable to each of them. There is firſt a relation of a Debtor to a Creditor; and he that ſtands in that relation to any, whether by vertue of bargain, loan or promiſe, 'tis his duty to pay juſtly what he owes, if he be able (as on the other ſide, if he be not, 'tis the Creditors, to deal charitably and Chriſtianly with him, and not to exact of him beyond his ability.) But I need not inſiſt on this, having already, by ſhewing you the ſin of with-holding debts, informed you of this duty.

Gratitude to Benefactors.

34. There is alſo a relation of an obliged perſon to his Benefactor, that is, one that hath done him good, of what kind ſoever, whether ſpiritual or corporal; and the duty of that perſon is, firſt thankfulneſs, that is, a ready and hearty acknowledgment of the courteſie received: Secondly, prayer for

Sunday XIII. God's bleſſings and rewards upon him; and thirdly, an endeavour, as opportunity and ability ſerves, to make returns of kindneſs, by doing good turns back again. This duty of gratitude to Benefactors is ſo generally acknowledged by all, even the moſt barbarous and ſavageſt of men, that he muſt have put off much of his humane nature, that refuſes to perform it. The very *Publicans* and ſinners, as our Saviour ſays, *Do good to thoſe that do good to them.*

The contrary too common.

35. Yet how many of us fail even in this? How frequent is it to ſee Men, not only neglect to repay courteſies, but return injuries inſtead of them? It is too obſervable in many particulars, but in none more, than in the caſe of advice, and admonition, which is of all others, the moſt precious part of kindneſs, the realeſt good turn that can be done from one Man to another. And therefore thoſe that do this to us, ſhould be look'd on, as our prime and greateſt benefactors. But alas! how few are there that can find gratitude ſhall I ſay? nay, patience for ſuch a courteſie? Go about to admoniſh a Man of a fault, or tell him of an Error, he preſently looks on you, as his enemy: You are, as S. *Paul* tells the *Galatians*, Chap. 4. 16. *Become his enemy, becauſe you tell him the truth*; ſuch a pride there is in Mens hearts, that they muſt not be told of any thing amiſs, though it be with no other intent, but that they

may amend it. A ſtrange madneſs this is, the ſame that it would be in a ſick man, to fly in the face of him that comes to cure him, on a fancy that he diſparaged him in ſuppoſing him ſick; ſo that we may well ſay with the Wiſe Man, *Prov.* 12. 1. *He that hateth reproof is brutiſh.* There cannot be in the World a more unhappy temper, for it fortifies a Man in his ſins; raiſes ſuch Mounts and Bulwarks about them, that no Man can come to aſſault them, and if we may believe *Solomon*, deſtruction will not fail to attend it, *Prov.* 29. 1. *He that being often reproved hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.* But then again in reſpect of the admoniſher, 'tis the greateſt injuſtice, I may ſay, cruelty that can be: he comes in tenderneſs and compaſſion to reſcue thee from danger; and to that purpoſe puts himſelf upon a very uneaſie task; for ſuch the general impatience Men have to admonition, hath now made it, and what a defeat, what a grief is it to him to find, that inſtead of reforming the firſt fault, thou art run into a ſecond, to wit, that of cauſleſs diſpleaſure againſt him? This is one of the worſt, and yet I doubt, the commoneſt ſort of unthankfulneſs to benefactors, and ſo a great failing in that duty we owe to that ſort of relation. But perhaps theſe will be lookt on as remote relations, (yet 'tis ſure they are ſuch as challenge all that duty I have aſſigned to them)

Sunday XIV. I ſhall in the next place proceed to thoſe relations, which are by all acknowledged to be of the greateſt nearneſs.

SUNDAY XIV.

Of duty to Magiſtrates, Paſtors. Of the duty of Parents to Children, &c. *Of Childrens duty unto Parents,* &c.

Duty to Parents.

Sect. 1. THE firſt of thoſe nearer ſorts of relations, is that of a Parent; and here it will be neceſſary to conſider the ſeveral ſorts of Parents, according to which the duty of them is to be meaſured. Thoſe are theſe three, the Civil, the Spiritual, the Natural.

Duties to the Supreme Magiſtrate.

2. The Civil Parent is he whom God hath eſtabliſh'd the Supreme Magiſtrate, who by a juſt right poſſeſſes the Throne in a Nation. This is the common Father of all thoſe that are under his authority. The duty we owe to this Parent, is firſt Honour and Reverence, *Honour.* looking on him, as upon one, on whom God hath ſtamped much of his own power and authority, and therefore paying him all honour and eſteem, never daring upon any pretence whatſoever, to *ſpeak evil of the Ruler of our people*, Act. 23. 5.

Tribute.

3. Secondly, paying Tribute; This is expreſly commanded by the Apoſtle, *Rom.* 13.6. *Pay*

Pay ye tribute alſo, for they are God's Miniſters attending continually upon this very thing. God has ſet them apart as Miniſters for the common good of the people, and therefore 'tis all Juſtice, they ſhould be maintained and ſupported by them. And indeed when it is conſidered, what are the cares and troubles of that high calling, how many thorns are platted in every Crown, we have very little reaſon to envy them theſe dues; and it may truly be ſaid, there is none of their poor labouring ſubjects that earns their living ſo hardly.

Prayers for them.

4. Thirdly, We are to pray for them: this is alſo expreſly commanded by the Apoſtle, 1 *Tim.* 2. 2. to be done for *Kings, and for all that are in authority.* The buſineſſes of that calling are ſo weighty, the dangers and hazards of it ſo great, that they of all others need prayers for God's direction, aſſiſtance, and bleſſing; and the prayers that are thus poured out for them, will return into our own boſoms, for the bleſſings they receive from God tend to the good of the People, to their *living a quiet and peaceable life,* as it is in the cloſe of the Verſe forementioned.

Obedience.

5. Fourthly, We are to pay them Obedience. This is likewiſe ſtrictly charged by the Apoſtle, 1 *Pet.* 2. 13. *Submit your ſelves to every ordinance of man for the Lord's ſake, whether it be to the King as ſupreme, or unto Governours as thoſe that are ſent by him.* We owe ſuch an obedience to the ſupreme power,

Sunday XIV. that whoever is authorized by him, we are to ſubmit to; and S. *Paul* likewiſe is moſt full to this purpoſe, *Rom.* 13. 1. *Let every ſoul be ſubject to the higher powers*: And again, ver. 2. *Whoſoever reſiſteth the Powers, reſiſteth the Ordinance of God.* And 'tis obſervable that theſe Precepts were given at a time, when thoſe powers were Heathens, and cruel perſecutors of Chriſtianity; to ſhew us, that no pretence of the wickedneſs of our Rulers can free us of this duty. An obedience we muſt pay either Active or Paſſive: the active in the caſe of all lawful commands; that is, when ever the Magiſtrate commands ſomething, which is not contrary to ſome command of God, we are then bound to act according to that command of the Magiſtrate, to do the things he requires. But when he enjoyns any thing contrary to what God hath commanded, we are not then to pay him this active obedience; we may, nay we muſt refuſe thus to act, (yet here we muſt be very well aſſured that the thing is ſo contrary, and not pretend conſcience for a cloak of ſtubbornneſs) we are in that caſe to *obey God rather than man.* But even this is a ſeaſon for the paſſive obedience, we muſt patiently ſuffer, what he inflicts on us for ſuch refuſal, and not, to ſecure our ſelves, riſe up againſt him. *For who can ſtretch his hand againſt the Lord's anointed, and be guiltleſs?* ſays *David* to *Abiſhai*, 1 *Sam.* 26. 9. and that at a time when *David* was under a great perſecution from *Saul*, nay, had alſo the aſſurance of the Kingdom after him; and S. *Paul's* ſentence in this caſe is moſt heavy, *Rom.* 13. 2. *They that reſiſt ſhall receive to themſelves damnation.* Here is very ſmall encouragement to any to riſe up againſt the lawful Magiſtrate, for though they ſhould ſo far proſper here, as to ſecure themſelves from him by this means, yet there is a King of kings from whom no power can ſhelter them, and this damnation in the cloſe will prove a ſad prize of their Victories. What is on the other ſide the Duty of the Magiſtrate to the People will be in vain to mention here, none of that rank being like to read this Treatiſe, and it being very uſeleſs for the people to inquire, what is the duty of their Supreme, wherein the moſt are already much better read, than in their own; it may ſuffice them to know, that whatſoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can warrant them to fail of theirs.

Duties to our Paſtors.

6. The ſecond ſort of Parents are the ſpiritual; that is, the Miniſters of the Word, whether ſuch, as be Governours in the Church, or others under them, who are to perform the ſame offices to our Souls, that our natural Parents do to our Bodies. Thus S. *Paul* tells the *Corinthians*, that in *Chriſt Jeſus he had begotten them through the Goſpel,* 1 Cor. 4. 14. and the *Galatians*, Chap. 4. 19. That he *travails in birth of them, till Chriſt be*

Sunday XIV. *formed in them*: and again, 1 *Cor*.3.2. *He had fed them with milk*; that is, ſuch Doctrines as were agreeable to that infant ſtate of Chriſtianity they were then in; but he had *ſtronger meat for them of full age*, *Heb*.5.14. All theſe are the offices of a Parent, and therefore they that perform them to us, may well be accounted as ſuch.

Love. 7. Our duty to theſe is firſt to love them, to bear them that kindneſs, which belongs to thoſe who do us the greateſt benefits. This is required by S. *Paul*, 1 Theſſ. 5. 13. *I beſeech you brethren, mark them which labour among you, and are over you in the Lord, and admoniſh you, and eſteem them very highly in love for their works ſake*. The work is ſuch as ought in all reaſon to procure them love, it being the higheſt advantage to us.

Eſteem. 8. Secondly, 'tis our duty to value and eſteem them, as we ſee in the text now mentioned; and ſurely this is moſt reaſonable, if we conſider either the nature of their work, or who it is that employs them. The nature of their work is of all others the moſt excellent. We uſe to value other profeſſions proportionably to the dignity and worth of the things they deal in. Now ſurely there is no Merchandice of equal worth with a Soul, and this is their Traffick, reſcuing precious Souls from perdition; and if we conſider further, who it is that employs them, it yet adds to the reverence due to them. They are *Ambaſſadors for Chriſt*, 2 *Cor*. 5. 20. and

Ambaſſadors are by the Laws of all Nations to be uſed with a reſpect anſwerable to the quality of thoſe that ſend them. Therefore Chriſt tells his Diſciples, when he ſends them out to preach, *He that deſpiſeth you deſpiſeth me, and he that deſpiſeth me deſpiſeth him that ſent me, Luke* 10. 16. It ſeems there is more depends on the deſpiſing of Miniſters, than men ordinarily conſider, 'tis the deſpiſing of God and Chriſt both. Let thoſe think of this, who make it their paſtime and ſport to affront and deride this calling. And let thoſe alſo, who dare preſume to exerciſe the Offices of it, without being lawfully called to it, which is a moſt high preſumption; 'tis as if a man of his own head ſhould go as an Ambaſſador from his Prince. The Apoſtle ſays of the Prieſts of the Law, which yet are inferior to thoſe of the Goſpel, *That no man taketh this honour to himſelf, but he which was called of God, Heb.* 5. 4. How ſhall then any man dare to aſſume this greater honour to himſelf, that is not called to it? Neither will it ſuffice to ſay, They have the inward call of the Spirit; for ſince God hath eſtabliſhed an order in the Church, for the admitting Men to this Office, they that ſhall take it upon them without that authority, reſiſt that ordinance, and are but of the number of thoſe thieves and robbers, as our Saviour ſpeaks, *John* 10. *Which come not in by the door.* Beſides, the ſad experience of theſe

Sunday XIV. times ſhews, that many who pretend moſt to this inward call of the Spirit, are called by ſome other Spirit than that of God, the Doctrines they vent, being uſually directly contrary to that word of His, on which all true Doctrines muſt be founded. Such are to be lookt on as thoſe Seducers, thoſe falſe Prophets, whereof we are ſo often warn'd in the Epiſtles of the Apoſtles. And whoſoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam,* as a crying ſin, that he made of the meaneſt of the People Prieſts; that is, ſuch as had by God's Inſtitution no right to it: and whoever hearkens to theſe uncalled Preachers, runs into that very ſin; for without the encouragement of being followed, they would not long continue in the courſe, and therefore they that give them that encouragement, have much to anſwer for, and are certainly guilty of the ſin of deſpiſing their true Paſtors, when they ſhall thus ſet up theſe falſe Apoſtles againſt them. This is a guilt this age is too much concerned in, God in his mercy ſo timely convince us of it, as may put a ſtop to that confuſion and impiety, which breaks in ſo faſt upon us by it.

Maintenance. 9. Thirdly, We owe to them maintenance, but of this I have ſpoken already in the firſt part of this Book, and ſhall not here repeat. *Obedience.* Fourthly, We owe them obedience.

Obey them, ſaith the Apoſtle, *that have the Rule over you, and ſubmit your ſelves, for they watch for your Souls, Heb.* 13. 17. This obedience is to be paid them in ſpiritual things; that is, whatſoever they out of God's Word ſhall declare to us to be God's Commands, theſe we are diligently to obey, remembring that it is not they but God requires it, according to that of Chriſt, *He that heareth you heareth me, Luke* 10. 6. And this, whether it be delivered by the way of publick preaching, or private exhortation; for in both, ſo long as they keep them to the rule, which is God's Word, they are the *Meſſengers of the Lord of Hoſts, Mal.* 2. 7. This obedience the Apoſtle inforceth from a double motive, one taken from their Miniſtery, another from themſelves. *They watch,* ſays he, *for your Souls, as they that muſt give an account, that they may do it with joy and not with grief.* The people are by their obedience to enable their Paſtors to give a comfortable account of their Souls; and it is a moſt unkind return of all their care and labours, to be put to grieve for the ill ſucceſs of them. But then in the ſecond place 'tis their own concernment alſo; they may put their Miniſters to the diſcomfort of ſeeing all their pains caſt away, but themſelves are like to get little by it, that (ſays the Apoſtle, *Heb.* 13. 17.) *will be unprofitable for you*; 'tis your ſelves that will finally prove the loſers by it, you loſe all thoſe glorious rewards, which are here offered, as the crown of this obedience, you get nothing but an addition to your ſin and puniſhment; for as our Saviour tells the *Phariſees, if he had not come and ſpoken to them, they had not had ſin, John* 15.24. that is in compariſon with what they then had; ſo certainly they that never had the Goſpel preached to them, are much more innocent than they that have heard and reſiſted it. And for the puniſhment, what Chriſt told thoſe to whom he had preached, *That it ſhould be more tolerable for Tyre and Sydon,* which were heathen Cities, *than for them,* the ſame undoubtedly we may conclude for our ſelves.

Prayers for them.

10. Laſtly, We are to pray for them; This S. *Paul* every where requires of his ſpiritual Children; thus *Eph.* 6. 7, 8. having commanded Prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel*; and ſo again, *Col.* 4. 3. And this remains ſtill a duty to theſe Spiritual Fathers, to pray for ſuch aſſiſtances of God's Spirit to them, as may enable them rightly to diſcharge that Holy Calling. I ſhall omit to ſet down here, what is the duty of Miniſters to the People, upon the ſame conſideration, on which I forbare to mention the duty of Magiſtrates.

Duties to our natural Parents.

12. The third ſort of Parent is the natural, the *Fathers of our fleſh,* as the Apoſtle calls them, *Heb.* 12. 9. And to theſe we owe ſeve-

Reverence.

ſeveral duties; as firſt, we owe them reverence and reſpect; we muſt behave our ſelves towards them with all humility and obſervance, and muſt not upon any pretence of infirmity in them deſpiſe or contemn them, either in outward behaviour, or ſomuch as inwardly in our hearts. If indeed they have infirmities it muſt be our buſineſs to cover and conceal them; like *Shem* and *Japhet*, who, while curſed *Cham* publiſht and *diſcloſed the nakedneſs of their Father, covered it, Gen.* 9. 23. and that in ſuch a manner too, as even themſelves might not behold it. We are as much as may be to keep our ſelves from looking on thoſe nakedneſſes of our Parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publiſh and deride the infirmities of their Parents, but pretend they have thoſe infirmities they have not; there is ordinarily ſuch a pride and headineſs in youth that they cannot abide to ſubmit to the counſels and directions of their Elders, and therefore to ſhake them off, are willing to have them paſs for the effects of dotage, when they are indeed the fruits of ſobriety and experience. To ſuch the exhortation of *Solomon* is very neceſſary, *Prov.* 24. 22.. *Hearken to thy Father that begat thee, and deſpiſe not thy Mother when ſhe is old.* A multitude of texts more there are in that Book to this purpoſe, which ſhews that the wiſeſt of men thought it neceſſary for

Sunday XIV. for Children to attend to the counſel of their Parents. But the youth of our age ſet up for wiſdom the quite contrary way, and think they then become wits, when they are advanced to the deſpiſing the counſel, yea, mocking the perſons of their Parents. Let ſuch, if they will not practiſe the exhortations, yet remember the threatning of the wiſe man, *Prov.* 30. 17. *The eye that mocketh his father and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young Eagles ſhall eat it.*

Love. 12. A ſecond duty we owe to them is Love; we are to bear them a real kindneſs, ſuch as may make us heartily deſirous of all manner of good to them, and abhor to do any thing that may grieve and diſquiet them. This will appear but common gratitude, when 'tis remembred what our Parents have done for us, how they were not only the inſtruments of firſt bringing us into the world, but alſo of ſuſtaining and ſupporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This love is to be expreſt ſeveral ways, firſt, in all kindneſs of behaviour, carrying our ſelves not only with an awe and reſpect, but with kindneſs and affection, and therefore moſt gladly and readily doing thoſe things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve and afflict them. Secondly, This love is to be expreſt in praying for them. The debt a child owes to a Parent is ſo great, that he can never hope himſelf to diſcharge it, he is therefore to call in God's aid, to beg of him, that he will reward all the good his Parents have done for him, by multiplying his bleſſings upon them; what ſhall we then ſay to thoſe children, that inſtead of calling to heaven for bleſſings on their Parents, ranſack Hell for curſes on them, and pour out the blackeſt execrations againſt them? This is a thing ſo horrid, that one would think they needed no perſwaſion againſt it; becauſe none could be ſo vile as to fall into it; but we ſee God himſelf, who beſt knows mens hearts, ſaw it poſſible, and therefore laid the heavieſt puniſhment upon it, *He that curſeth Father or Mother, let him die the death*, *Exod.* 21.17. And alas! our daily experience tells us, 'tis not only poſſible but common, even this of uttering curſes. But 'tis to be feared, there is another yet more common, that is, the wiſhing curſes, though fear to ſhame keep them from ſpeaking out. How many children are there, that either through impatience of the Government, or greedineſs of the poſſeſſions of the Parents, have wiſht their deaths? But whoever doth ſo, let him remember, that how ſliely and fairly ſoever he carry it before men, there is one that ſees thoſe ſecreteſt wiſhes of his heart, and in his ſight he aſſuredly paſſes

Sunday XIV. paſſes for this hainous offender, a curſer of his Parents. And then let it be conſidered, that God hath as well the power of puniſhing, as of ſeeing, and therefore ſince he hath pronounced death to be the reward of that ſin, 'tis not unreaſonable to expect he may himſelf inflict it; that they who watch for the death of their Parents, may untimely meet with their own. The *Fifth Commandment* promiſeth long life as the reward of honouring the Parent, to which 'tis very agreeable that untimely death be the puniſhment of the contrary; and ſure there is nothing more highly contrary to that duty, than this we are now ſpeaking of, the curſing our Parents.

Obedience. 13. The third Duty we owe to them is Obedience; this is not only contained in the *Fifth Commandment*, but expreſly injoyned in other places of Scripture, *Epheſ.* 6.1. *Children obey your Parents in the Lord, for this is right*; and again, *Col.* 3.10. *Children obey your Parents in all things, for this is well-pleaſing to the Lord.* We owe them an obedience in all things, unleſs where their commands are contrary to the commands of God, for in that caſe our duty to God muſt be preferred; and therefore if any Parent ſhall be ſo wicked, as to require his child to ſteal, to lye, or to do any unlawful thing, the child then offends not againſt his duty, though he diſobey that command, nay, he muſt diſobey, or elſe he offends againſt a higher duty, even that he owes to God his Heavenly Father. Yet when 'tis thus neceſſary to refuſe Obedience, he ſhould take care to do it in ſuch a modeſt, and reſpectful manner, that it may appear 'tis conſcience only, and not ſtubbornneſs moves him to it. But in caſe of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter. How little this duty is regarded is too manifeſt every where in the world, where Parents generally have their children no longer under command, than they are under the rod; when they are once grown up, they think themſelves free from all obedience to them; or if ſome do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found only worldly prudence. They fear to diſpleaſe their Parents, leſt they ſhould ſhorten their hand towards them, and ſo they ſhall loſe ſomewhat by it; but how few are there that obey purely upon conſcience of Duty? This ſin of Diſobedience to Parents was by the Law of *Moſes* puniſhable with death, as you may read *Deut.* 21. 18. but if Parents now adays ſhould proceed ſo with their children, many might ſoon make themſelves childleſs.

Eſpecially in their Marriage.

14. But of all the acts of diſobedience, that of marrying againſt the conſent of the Parent

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Sunday XIV. is one of the higheſt. Children are ſo much the goods, the poſſeſſions of their Parent, that they cannot, without a kind of Theft, give away themſelves without the allowance of thoſe that have the right in them; and therefore we ſee under the Law, the *Maid that had made any vow, was not ſuffered to perform it, without the conſent of the Parent, Numb.* 30. 5. The right of the Parent was thought of force enough to cancel and make void the Obligation, even of a Vow, and therefore ſurely it ought to be ſo much conſidered by us, as to keep us from making any ſuch, whereby that right is infringed.

Miniſtring to their wants.

15. A fourth duty to the Parent, is to aſſiſt and miniſter to them in all their wants of what kind ſoever, whether weakneſs and ſickneſs of body, decayedneſs of underſtanding, or poverty and lowneſs in eſtate; in all theſe the child is bound, according to his ability to relieve and aſſiſt them: for the two former, weakneſs of body, and infirmity of mind, none can doubt of the duty when they remember how every child did in his infancy receive the very ſame benefit from the Parents; the child had then no ſtrength to ſupport, no underſtanding to guide it ſelf; the care of the Parents was fain to ſupply both theſe to it, and therefore in common gratitude, whenever either of theſe becomes the Parents caſe, as ſometimes by great age, or ſome

ſomeaccident both do, the Child is to perform the ſame offices back again to them. As for that of Relieving their poverty, there is the very ſame Obligation to that with the former, it being but juſt to ſuſtain thy Parent who has formerly ſuſtained thee: but beſides this, Chriſt himſelf teacheth us, that this is contained within the Precept of honouring their Parents: for when *Mark* 7.13. he accuſes the *Phariſes of rejecting the Commandment of God, to cleave to their own Traditions*, he inſtances in this particular concerning the relieving of Parents, whereby 'tis manifeſt that this is a part of that duty which is enjoyned in the *Fifth Commandment*, as you may ſee at large in the Text, and ſuch a duty it is, that no pretence can abſolve, or acquit us of it. How then ſhall thoſe anſwer it, that deny relief to their poor Parents, that cannot part with their own exceſſes and ſuperfluities, which are indeed their ſins, to ſatisfie the neceſſities of thoſe to whom they owe their being? Nay, ſome there are yet worſe, who out of pride ſcorn to own their Parents in their poverty: thus it often happens, when the Child is advanced to dignity or wealth, they think it a diſparagement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanneſs of their birth, and ſo the poor Parent fares the worſe for the proſperity of his child. This is ſuch a pride and unnaturalneſs together, as will ſurely find a ſharp vengeance from God; for if *Solomon* obſerve of Pride alone, that it is the *fore runner of deſtruction, Prov.* 16. 18. we may much rather conclude ſo of it, when it is thus accompanied.

Duty to be paid even to the worſt of Parents.

16. To this that hath been ſaid of the duty of Children to their Parents, I ſhall add only this; that no unkindneſs, no fault of the Parent, can acquit the child of this duty; but as S. *Peter* tells Servants, 1 *Pet.* 2. 18. that they *muſt be ſubject, not only to the good and gentle Maſters, but alſo to the froward*; ſo certainly it belongs to children to perform duty, not only to the kind and vertuous, but even to the harſheſt, and wickedeſt Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the child pay his duty, yet that is not the only nor chiefeſt ground of it; that is laid in the Command of God, who requires us thus to honour our Parents, and therefore though we ſhould ſuppoſe a Parent ſo unnatural, as never to have done any thing to oblige the Child (which can hardly be imagined) yet ſtill the Command of God continues in force, and we are in conſcience of that, to perform that duty to our Parents, though none of the other tye of gratitude ſhould lie on us.

Duty of Parents to Children.

But as this is due from the Child to the Parents, ſo on the other ſide there are other things alſo due from the Parents to the Child, and that throughout the ſeveral ſtates and Ages of it.

To nouriſh them.

17. Firſt, There is the care of nouriſhing and ſuſtaining it, which begins from the very birth, and continues a duty from the Parent, till the child be able to perform it to himſelf; this is a duty which nature teaches; even the ſavage beaſts have a great care and tenderneſs in nouriſhing their young, and therefore may ſerve to reproach and condemn all Parents, who ſhall be ſo unnatural as to neglect this. I ſhall not here enter into the queſtion, *Whether the Mother be obliged to give the child its firſt nouriſhment, by giving it Suck her ſelf,* becauſe 'twill not be poſſible to affirm univerſally in the Caſe, there being many circumſtances, which may alter it, and make it not only lawful, but beſt not to do it: all I ſhall ſay, is, that where no impediment of ſickneſs, weakneſs, or the like does happen, 'tis ſurely beſt for the Mother her ſelf to perform this office, there being many advantages to the Child by it, which a good Mother ought ſo far to conſider, as not to ſell them to her own ſloth, or niceneſs, or any ſuch unworthy motive; for where ſuch only are the grounds of forbearing it, they will never be able to juſtifie the omiſſion, they being themſelves unjuſtifiable.

Bring th
to Bapt.

But beſides this firſt care, which belongs to the body of the child, there is another, which ſhould begin near as early, which belongs to their Souls, and that is the bringing them to the Sacrament of Baptiſm, thereby to procure them an early right to all thoſe precious advantages, which that Sacrament conveighs to them. This is a duty the Parents ought not to delay, it being moſt reaſonable, that they who have been inſtruments to conveigh the ſtain and pollution of ſin to the poor Infant, ſhould be very earneſt and induſtrious to have it waſhed off, as ſoon as may be: Beſides, the life of ſo tender a creature is but a blaſt, and many times gone in a moment; and though we are not to deſpair of God's mercy to thoſe poor children, who die without Baptiſm, yet ſurely thoſe Parents commit a great fault by whoſe neglect it is that they want it.

Educate them.

18. Secondly, The Parents muſt provide for the education of the child; they muſt, as *Solomon* ſpeaks, *Prov.* 22. 6. *Train up the child in the way he ſhould go.* As ſoon therefore as children come to the uſe of reaſon, they are to be inſtructed, and that firſt in thoſe things which concern their eternal well-being, they are by little and little to be taught all thoſe things which God hath commanded them as their duty to perform; as alſo what glorious rewards he hath provided for them, if they do it, and what grievous and eternal puniſhment, if they do it not. Theſe things ought as early as is poſſible, to be inſtilled

into

Sunday XIV.

into the minds of children, (which like new veſſels) do uſually keep the ſavour of that which is firſt put into them; and therefore it nearly concerns all Parents to look they be at firſt thus ſeaſoned with Vertue and Religion. 'Tis ſure if this be neglected, there is one ready at hand to fill them with the contrary: the Devil will be diligent enough to inſtill into them all wickedneſs and vice, even from their cradles; and there being alſo in all our natures ſo much the greater aptneſs to evil, than to good, there is need of great care and watchfulneſs to prevent thoſe endeavours of that enemy of Souls, which can no way be, but by poſſeſſing them at firſt with good things, breeding in them a love to vertue, and a hatred of vice; that ſo when the temptations come, they may be armed againſt them. This ſurely is above all things the duty of Parents to look after, and the neglect of it is a horrible cruelty; we juſtly look upon thoſe Parents, as moſt unnatural wretches, that take away the life of their child; but alas! that is mercy and tenderneſs, compared to this of neglecting his education, for by that he ruines his Soul, makes him miſerable eternally; and God knows, multitudes of ſuch cruel Parents there are in the World, that thus give up their children to be poſſeſt by the Devil, for want of an early acquainting them with the ways of God; nay indeed, how few there are that

Sunday XIV. do conſcionably perform this duty, is too apparent by the ſtrange rudeneſs and ignorance that is generally among youth; the children of thoſe who call themſelves Chriſtians, being frequently as ignorant of God and Chriſt, as the meereſt Heathens. But whoever they are that thus neglect this great duty, let them know that it is not only a fearful miſery they bring upon their poor children, but alſo a horrible guilt upon themſelves. For as God ſays to the careleſs Watchman, *Ezek.* 3. 18. *That if any ſoul periſh* by his negligence, *that ſoul ſhall be required at his hands*; ſo ſurely will it fare with all Parents who have this office of Watchmen intruſted to them by God over their own children. A ſecond part of education is the bringing them up to ſome employment, buſying them in ſome honeſt exerciſe, whereby they may avoid that great ſnare of the Devil, Idleneſs: and alſo be taught ſome uſeful Art or Trade, whereby when they come to age, they may become profitable to the Commonwealth, and able to get an honeſt living to themſelves.

Means towards the education of Children.

19. To this great duty of Education of Children there is required as means, firſt, Encouragement; ſecondly, Correction, Encouragement is firſt to be tried, we ſhould endeavour to make children in love with duty, by offering them rewards and invitations, and whenever they do well, take notice of it, and encourage them to go on. It is

an ill courſe ſome Parents hold, who think they muſt never appear to their children but with a face of ſowreneſs and auſterity; this ſeems to be that which S. *Paul* forewarns Parents of, when he bids *fathers* not to *provoke their children to wrath, Col.* 3. 21. To be as harſh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apoſtle tells us in the ſame Verſe, what will be the iſſue of it, they will be diſcouraged, they will have no heart to go on in any good courſe, when the Parent affords them no countenance. The ſecond means is correction, and this becomes ſeaſonable, when the former will do no good, when all fair means, perſwaſions, and encouragements prevail not, then there is a neceſſity of uſing ſharper; and let that be firſt tried in words, I mean not by railing and foul language, but in ſober, yet ſharp reproof; but if that fail too, then proceed to blows; and in this caſe, as *Solomon* ſays, ***He that ſpareth his rod hateth his Son, Prov.*** 13.24. 'Tis a cruel fondneſs, that to ſpare a few ſtripes at preſent, will adventure him to thoſe ſad miſchiefs, which commonly befal the child that is left to himſelf. But then this correction muſt be given in ſuch a manner, as may be likely to do good; to which purpoſe it muſt firſt be given timely; the child muſt not be ſuffered to run on in any ill, till it hath got a habit, and a ſtubbornneſs too. This is a greater error in many Parents, they will let their children alone for divers years, to do what they liſt, permit them to lye, to ſteal, without ever ſo much as rebuking them, nay, perhaps pleaſe themſelves to ſee the witty ſhifts of the child, and think it matters not what they do while they are little: but alas! all that while the vice gets root, and that many times ſo deep an one, that all they can do afterwards, whether by words or blows, can never pluck it up. Secondly, Correction muſt be moderate, not exceeding the quality of the fault, nor the tenderneſs of the child. Thirdly, it muſt not be given in rage, if it be, it will not only be in danger of being immoderate, but it will loſe its effects upon the child, who will think he is corrected, not becauſe he has done a fault, but becauſe his Parent is angry, and ſo will rather blame the Parent than himſelf; whereas on the contrary, care ſhould be taken to make the child as ſenſible of the fault, as of the ſmart, without which he will never be throughly amended.

The Parent to watch over their Souls even when they are grown up.

20. Thirdly, After children are grown up, and are paſt the age of education, there are yet other offices for the Parent to perform to them; the Parent is ſtill to watch over them, in reſpect of their Souls, to obſerve how they practiſe thoſe precepts which are given them in their education, and accordingly to exhort, incourage, or reprove, as they find occaſion.

21. So

To provide for their ſubſiſtence.

21. So alſo for their outward eſtate, they are to put them into ſome courſe of living in the World; if God hath bleſt the Parent with wealth, according to what he hath, he muſt diſtribute to his children, remembring that ſince he was the inſtrument of bringing them into the world, he is, according to his ability, to provide for their comfortable living in it; they are therefore to be lookt on as very unnatural Parents, who, ſo they may have enough to ſpend in their own riots and exceſs, care not what becomes of their children, never think of providing for them. Another fault is uſual among Parents in this buſineſs; they defer all the proviſions for them, till themſelves be dead, heap up, perhaps, great matters for them againſt that time, but in the mean time afford them not ſuch a competency, as may enable them to live in the World. There are ſeveral miſchiefs come from this: Firſt, it leſſens the child's affection to his Parent, nay ſometimes it proceeds ſo far, as to make him wiſh his death: which though it be ſuch a fault, as no temptation can excuſe in a child, yet 'tis alſo a great fault in a Parent, to give that temptation. Secondly, it puts the child upon ſhifts and tricks, many times diſhoneſt ones, to ſupply his neceſſities; this is, I doubt not, a common effect of it, the hardneſs of Parents has often put Men upon very unlawful courſes, which when they are once

acquainted with, perhaps they never leave, though the firſt occaſion ceaſe; and therefore Parents ought to beware how they run them upon thoſe hazards. Beſides, the Parent loſes that contentment, which he might have in ſeeing his children live proſperouſly and comfortably, which none but an arrant Earthworm would exchange for the vain imaginary pleaſure of having money in his cheſt. But in this buſineſs of providing for children there is yet another thing to be heeded, and that is, that the Parent get that wealth honeſtly, which he makes their portion; elſe 'tis very far from being a proviſion; there is ſuch a curſe goes along with an ill gotten eſtate, that he that leaves ſuch a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put ſuch a canker in the bowels of it, that is ſure to eat it out. This is ſo common an obſervation, that I need ſay nothing to confirm the truth of it; would God it were as generally laid to heart, as it ſeems to be generally taken notice of: Then ſurely Parents would not account it a reaſonable motive to unjuſt dealing, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to ſpoil them of whatever they have lawfully gathered for them; the leaſt mite of unlawful gain being of the nature of leaven which ſowres the whole lump, bringing down curſes upon all a man poſſeſſeth. Let all Parents therefore ſatisfie themſelves with ſuch proviſions for their children, as God ſhall enable them honeſtly to make, aſſuring themſelves how little ſoever it be, 'tis a better portion than the greateſt wealth unjuſtly gotten; according to that of *Solomon*, *Prov.* 16.8. *Better is a little with righteouſneſs, than great revenue without right.*

To give them good example.

22. A fourth thing the Parent owes to the child is Good Example, he is not only to ſet him rules of vertue and godlineſs, but he muſt himſelf give him a pattern in his own practice; we ſee the force of example is infinitely beyond that of precept, eſpecially where the Perſon is one to whom we bear a reverence, or with whom we have a continual converſation; both which uſually meet in a Parent. It is therefore a moſt neceſſary care in all Parents to behave themſelves ſo before their children, that their example may be a means of winning them to vertue. But alas! this age affords little of this care, nay, ſo far 'tis from it, that there are none more frequently the inſtruments of corrupting children, than their own Parents. And indeed how can it be otherwiſe! While Men give themſelves liberty to all wickedneſs, 'tis not to be hoped, but that the children which obſerve it, will imitate it; the child that ſees his Father drunk, will ſurely think he may be ſo too, as

well as his father. So he that hears him ſwear, will do the like, and ſo for all other vices; and if any Parent that is thus wicked himſelf ſhould happen to have ſo much more care of his child's Soul than his own, as to forbid him the things which himſelf practiſes, or correct him for the doing them; 'tis certain the child will account this a great injuſtice in his father, to puniſh him for that which himſelf freely does, and ſo he is never likely to be wrought upon by it. This conſideration lays a moſt ſtrict tie upon all Parents to live Chriſtianly, for otherwiſe they do not only hazard their own Souls, but thoſe of their children alſo, and as it were, purchaſe an eſtate of inheritance in Hell.

To bleſs them.

23. A fifth duty of Parents is bleſſing their children; the way of doing that is double, firſt, by their Prayer; they are by daily and earneſt Prayers to commend them to God's protection and bleſſing, both for their ſpiritual and temporal eſtate; and ſecondly, by their piety; they are to be ſuch perſons themſelves as that a bleſſing may deſcend from them upon their poſterity. This is often promiſed in Scripture to Godly men, that their *ſeed ſhall be bleſſed.* Thus in the ſecond Commandment, God promiſes *to ſhew mercy to the thouſandth generation of them that love him and keep his Commandments.* And it is very obſervable in the *Jews,* that though they were a ſtiff-necked generation, and had very

grievouſly provoked God, yet the godlineſs of their forefathers, *Abraham*, *Iſaac* and *Jacob*, did many times move God to ſave them from deſtruction; on the other ſide, we ſee that even good Men have fared the worſe for the iniquities of their Fathers; thus when *Joſiah* had deſtroyed Idolatry, reſtored God's ſervice, and done good beyond all the King's that were before him, yet there was an old arrear of *Manaſſeh* his Grandfather, which all this piety of his would not blot out, but he reſolves to caſt *Judah alſo out of his ſight*, as you may read at large, 2 *King.* 23. If therefore Parents have any bowels, any kindneſs towards their children, any real deſire of their proſperity, let them take care by their own godly life to entail a bleſſing upon them.

To give no unreaſonable commands.

24. Sixthly, Parents muſt take heed, that they uſe their power over their children with equity and moderation, not to oppreſs them with Unreaſonable Commands, only to exerciſe their own authority, but in all things of weight to conſider the real good of their children, and to preſs them to nothing, which may not conſiſt with that. This is a rule whereof Parents may often have uſe, but in none greater than in the buſineſs of marrying their children, wherein many that otherwiſe are good Parents, have been to blame; when out of an eagerneſs of beſtowing them wealthily, they force them to marry utterly againſt

their own inclinations, which is a great tyranny, and that which frequently betrays them to a multitude of miſchiefs, ſuch as all the wealth in the world cannot repair. There are two things which Parents ought eſpecially to conſider in the matching their children; the firſt, how they may live Chriſtianly; and to that purpoſe to chuſe a vertuous and pious perſon to link them with; the ſecond is, how they may live chearfully and comfortably in this world; and to that end, though a competency of eſtate may be neceſſary to be regarded, yet ſurely abundance is no way requiſite,and therefore that ſhould not be too vehemently ſought after; that which much more tends to the happineſs of that ſtate, is the mutual kindneſs and liking of the parties, without which marriage is of all other the moſt uncomfortable condition, and therefore no Parent ought to thruſt a child into it. I have now done with the firſt ſort of Relation, that of a Parent.

SUNDAY XV.

Of duty to our Brethren, and Relations, Husband, Wife, Friends, Maſters, Servants.

Dues to Brethren.

Sect. 1. THE ſecond ſort of Relation is that of a Brother, now Brotherhood may be two-fold, either natural, or ſpiritual; the latter may in the largeſt extent contain under it all Mankind, all that partake of the ſame nature; but I ſhall not conſider it ſo in this place, having already mentioned thoſe general duties which belong to all as ſuch. I now ſpeak of that natural Brotherhood that is between thoſe that are the children of the ſame immediate Parent;and the duty of theſe is to have united hearts and affections: this nature points out to them, they partaking in a more eſpecial manner of each others ſubſtance,and therefore ought to have the greateſt tenderneſs and kindneſs, each to other; thus we ſee *Abraham* makes it an argument, why there ſhould be *no contention between him and Lot,becauſe they were brethren*, Gen. 13. 8. And though by brethren there is meant only couſins, yet that helps the more ſtrongly to conclude that this nearer relation is in reaſon to be a greater bar to ſtrife, as alſo that this kindneſs is in ſome degree to be extended to all that have any nearneſs of blood to us.

Natural.

2. This

The neceſſity of Love among Brethren.

2. This Kindneſs and Love between Brethren and Siſters ought to be very firmly grounded in their hearts; if it be not, they will be of all others in moſt danger of diſagreeing; for the continual converſation that is among them whileſt they are at home in the father's houſe, will be apt to miniſter ſome occaſion of jar. Beſides the equality that is among them in reſpect of birth, often makes them inclinable to envy each other, when one is in any reſpect advanced above the other. Thus we ſee *Joſeph*'s brethren envied him, becauſe he had moſt of his Father's love, and *Rachel* envied her ſiſter *Leah*, becauſe ſhe was fruitful; therefore for the preventing of ſuch temptations, let all who have brethren and ſiſters, poſſeſs their mind with a great and real kindneſs to them, look on them as parts of themſelves, and then they will never think fit either to quarrel with them, or to envy them any advantage, any more than one part of the body does another of the ſame body, but will ſtrive to advance and help forward the good of each other.

Spiritual brotherhood.

3. The ſecond kind of Brotherhood is ſpiritual; that contains all thoſe who profeſs the ſame faith with us: the Church in our Baptiſm becomes a mother to each baptized perſon; and then ſurely, they that have the relation of children to her, muſt have alſo the relation of brethren to each other; and to this ſort of brethren alſo we owe a great deal

of tenderneſs and affection; the ſpiritual bond of Religion ſhould of all others the moſt cloſely unite our hearts. This is the Brotherhood which S. *Peter* exhorts us to love, 1 *Pet.* 2. 17. And to it we are in an eſpecial manner bound to do all good offices, *Do good* ſaith the Apoſtle, *to all, but eſpecially to them that are of the houſhold of Faith,* Gal. 6. 10. Our compaſſions are to be moſt melting towards them of all others, in all their needs; Chriſt tells us, that *whoſoever gives but a cup of cold water to any in the name of a Diſciple, ſhall not loſe his reward, Matth.* 10. 42. From whence we may aſſure our ſelves that this peculiar love to Chriſtians as Chriſtians, is very acceptable in his ſight.

Our du to hold communi on with theſe brethren.

4. Several duties there are required of us to theſe brethren; one principal, is the holding Communion with them, and that firſt in Doctrine; we are conſtantly to continue in the belief and profeſſion of all thoſe neceſſary truths, by which we may be mark'd out as followers and Diſciples of Chriſt. This is that faith which S. *Jude* ſpeaks of, which was *once delivered to the Saints, Jude* 3. by keeping whereof we continue ſtill united to this ſpiritual brotherhood, in reſpect of profeſſion, which we muſt conſtantly do, what ſtorms and perſecutions ſoever attend it, according to the exhortation of the Apoſtle, *Hebr.* 10. 22. *Let us hold faſt the profeſſion of our faith without wavering.* Secondly, we are

alſo,

Sunday XV. alſo, as opportunity ſerves, to communicate with them in all holy offices; we muſt be diligent in frequenting the Aſſemblies of the Saints, which is as it were the badge of our profeſſion: and therefore he that willingly withdraws himſelf from theſe, gives ground to ſuſpect he will be apt to renounce the other alſo But theſe parts of communion we find ſtrictly maintained by the firſt Chriſtians, *Act.* 2.42. *They continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.* They continued, and that ſtedfaſtly, they were not frighted from it by any Perſecutions, though that were a time wherein they were tried with the ſharpeſt ſufferings; which may teach us that it is not the danger that attends this duty, can acquit us of it.

To bear with their infirmities.

5. Secondly, We are to bear with the infirmities of our Chriſtian Brethren, according to the advice of S. *Paul*, *Rom.* 15. 1. *We that are ſtrong ought to bear the infirmities of the weak.* If one that holds all neceſſary Chriſtian truths, happen yet to be in ſome error, we are not for this, either to forſake his communion, or deſpiſe his Perſon. This S. *Paul* teaches us in the caſe of that weak brother, *Who by error made a cauſleſs ſcruple about meats*, *Rom.* 14. where he bids the ſtronger Chriſtians, that is, thoſe who being better inſtructed, diſcerned him to be in an error, yet to receive him nevertheleſs, and

not to deſpiſe him; as on the other ſide, he bids that weak one not to judge the ſtronger. The leſſer differences in opinion muſt be born with on both ſides, and muſt not in the leaſt abate our brotherly charity towards each other.

To reſtore them after falls.

6. Thirdly, We are to endeavour the reſtoring of any fallen brother, that is, to bring him to repentance, after he hath fallen into any ſin. Thus *S. Paul* commands the *Galatians*, that they ſhould *reſtore him that was overtaken in a fault, conſidering themſelves leſt they were alſo tempted.* We are not to look on him as a caſt-way, to give him over as utterly deſperate, neither are we to triumph over him, in reſpect of our own innocence, like the proud *Phariſee* over the poor *Publican, Luke* 18.11. but we are meekly to endeavour his recovery, remembring that our own frailty is ſuch, that we are not ſecure from the like falls.

To Sympathize with them.

7. Fourthly, We are to have a ſympathy and fellow-feeling with theſe brethren, to be nearly toucht with whatſoever befals them, either as they are conſidered in ſociety or in ſingle perſons. In ſociety firſt, and ſo they make up a Church; and that either the univerſal, which is made up of all believers throughout the World, or any particular Church, which is made up of all the Believers in that particular Nation; and whatever happens to either of theſe, either the

Sunday XV. whole Church in general, or any ſuch ſingle part of it, eſpecially that whereof our ſelves are members, we are to be much affected and moved with it, to rejoyce in all the proſperities, and to mourn and bewail all the breaches and deſolations thereof, and daily and earneſtly to pray with *David*, *Pſal.* 51. 18. *O be favourable and gracious unto Sion, build thou the walls of Jeruſalem*; and that eſpecially when we ſee her in diſtreſs and perſecution. Whoſoever is not thus toucht with the condition of the Church, is not to be look'd on as a living member of it; for as in the natural body every member is concerned in the proſperity of the whole, ſo certainly 'tis here: It was the obſervation of the *Pſalmiſt*, that *God's ſervants think upon the ſtones of Sion, and pity to ſee her in the duſt*, *Pſal.* 102. 14. and ſurely all his Servants are ſtill of the ſame temper, cannot look on the ruines and deſolations of the Church, without the greateſt ſorrow and lamentation. Secondly, We are to have this fellow-feeling with our brethren, conſidered as ſingle perſons; We are to account our ſelves concerned in every particular Chriſtian, ſo as to partake with him in all his occaſions either of joy or ſorrow. Thus the Apoſtle exhorts, *Rom.* 12. 14. *Rejoyce with them that rejoyce, weep with them that weep*: And again, 1 *Cor.* 12. under the ſimilitude of the natural body he urges this duty, *Whether one member ſuffer, all the members*

bers ſuffer with it; or one member be honoured, all the members rejoyce with it. All theſe ſeveral effects of love, we owe to theſe ſpiritual brethren. And this love is that, which Chriſt hath made the badge of his Diſciples, *John* 13. 35. *By this ſhall all men know that ye are my Diſciples, if ye have love one to another*; ſo that if we mean not to caſt off diſcipleſhip to Chriſt, we muſt not forſake this love of the brethren.

The Wife owes to the Husband Obedience.

8. The third relation is that between Husband and Wife; This is yet much nearer than either of the former, as appears by that Text, *Epheſ.* 5. 31. *A man ſhall leave Father and Mother, and cleave to his Wife, and they two ſhall be one fleſh.* Several duties there are owing from one of theſe perſons to the other: and firſt for the Wife, ſhe owes Obedience. This is commanded by the Apoſtle, *Col.* 3. 18. *Wives ſubmit your ſelves to your own husbands. as it is fit in the Lood.* They are to render obedience to their Husbands in the Lord, that is, in all lawful commands, for otherwiſe 'tis here, as in the caſe of all other Superiours, God muſt be obeyed rather than man, and the Wife muſt not upon her Husband's command do any thing which is forbidden by God. But in all things which do not croſs ſome command of God's, this precept is of force, and will ſerve to condemn the peeviſh ſtubbornneſs of many Wives who reſiſt the lawful commands of their Husbands, only becauſe they are impatient of this duty of

ſubjection, which God himſelf requires of them. But it may here be asked, What if the Husband command ſomething, which though it be not unlawful, is yet very inconvenient and imprudent, muſt the Wife ſubmit to ſuch a command? To this I anſwer, that it will be no diſobedience in her, but duty, calmly and mildly to ſhew him the inconveniences thereof, and to perſuade him to retract that command; but in caſe ſhe cannot win him to it by fair intreaties, ſhe muſt neither try ſharp language, nor yet finally refuſe to obey, nothing but the unlawfulneſs of the command being ſufficient warrant for that.

Fidelity.

9. Secondly, The Wife owes Fidelity to the Husband, and that of two ſorts; firſt, that of the Bed, ſhe muſt keep her ſelf pure and chaſt from all ſtrange embraces, and therefore muſt not ſo much as give an ear to any that would allure her, but with the greateſt abhorrence reject all motions of that ſort, and never give any man that has once made ſuch a motion to her, the leaſt opportunity to make a ſecond. Secondly, She owes him likewiſe Fidelity in the managing thoſe worldly affairs he commits to her, ſhe muſt order them ſo, as may be moſt to her husband's advantage; and not by deceiving and cozening of him employ his goods to ſuch uſes as he allows not of.

Love.

10. Thirdly, She owes him Love, and together with that all friendlineſs and kindneſs of converſation: ſhe is to endeavour to bring

him as much aſſiſtance, and comfort of life, as is poſſible, that ſo ſhe may anſwer that ſpecial end of the Woman's creation, the being *a help to her husband*, *Gen.* 2. 13. and this in all conditions, whether health or ſickneſs, wealth or poverty, whatſoever eſtate God by his Providence ſhall caſt him into, ſhe muſt be as much of comfort and ſupport to him as ſhe can. To this all ſullenneſs and harſhneſs, all brawling and unquietneſs is directly contrary, for that makes the Wife the burden and plague of the man, inſtead of a help and comfort: And ſure if it be a fault to behave ones ſelf ſo to any perſon, as hath already been ſhewed, how great muſt it be to do ſo to him, to whom the greateſt kindneſs and affection is owing?

The faults of the husband, acquit not from theſe duties.

11. Nor let ſuch Wives think that any faults, or provocations of the husband can juſtifie their frowardneſs; for they will not, either in reſpect of religion or diſcretion. Not in Religion, for where God has abſolutely commanded a duty to be paid, 'tis not any unworthineſs of the perſon can excuſe from it; nor in diſcretion, for the worſe a husband is, the more need there is for the wife to carry her ſelf with that gentleneſs and ſweetneſs, that may be moſt likely to win him. This is the advice S. *Peter* gave the Wives of his time, 1 *Pet.* 3. 1. *Likewiſe ye wives be in ſubjection to your own husbands, that if any obey not the word, they may without the word be won*

by the converſation of the wives. It ſeems the good behaviour of the Wives was thought a powerful means to win men from Heatheniſm to Chriſtianity; and ſure it might now adays have ſome good effects, if Women would have but the patience to try it; At the leaſt, 'twould have this, that it would keep ſome tolerable quiet in Families; whereas on the other ſide, the ill fruits of the wives unquietneſs are ſo notorious, that there are few Neighbourhoods, but can give ſome inſtance of it. How many men are there, that to avoid the noiſe of a froward Wife, have fallen to company-keeping, and by that to drunkenneſs, poverty, and a multitude of miſchiefs? Let all wives therefore beware of adminiſtring that temptation. But whenever there happens any thing, which, in kindneſs to her Husband, ſhe is to admoniſh him of, let it be with that ſoftneſs and mildneſs, that it may appear 'tis love, and not anger that makes her ſpeak.

The Huſband owes to the Wife Love.

12. There are alſo on the Husband's part ſeveral duties; there is firſt Love, which S. *Paul* requires to be very tender and compaſſionate towards the Wife, as appears by the ſimilitude he uſeth in that matter, *Eph.* 5. The one, that of the love a man bears to his natural body. *No man,* ſaith he, Verſe 29. *ever hateth his own fleſh, but nouriſheth it, and cheriſheth it.* The other love is that Chriſt bears to his Church; which is far greater,

verſe 25. both which he ſets as patterns of this love of Husband's towards their Wives. This utterly forbids all harſhneſs and roughneſs to them; men are to uſe them as parts of themſelves, to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more than they would cut and gaſh their own fleſh. Let thoſe Husbands that tyrannize over their Wives, that ſcarce uſe them like humane creatures, conſider whether that be to love them as their own bodies.

Faithfulneſs.

13. A ſecond Duty of the Husband, is Faithfulneſs to the bed. This is by God as well required of the Husband, as the Wife; and though the world do ſeem to look on the breach of this duty with leſs abhorrence in the Husband, yet ſure before that juſt Judge, the offence will appear no leſs on the Man's ſide, than the Womans. This is certain, 'tis in both a breach of the vow made to each other at their Marriage, and ſo beſides the uncleanneſs, a down-right perjury, and thoſe differences in the caſe, which ſeem to caſt the ſcale, are rather in reſpect of civil and worldly conſideration, than meerly of the ſin.

Maintenance.

14. A third part of the Husband is to maintain and provide for the Wife. He is to let her partake with him in thoſe outward good things, wherewith God hath bleſt him, and neither by niggardlineſs debar her of what is fit for her, nor yet by unthriftineſs

ſo waſte his goods, that he ſhall become unable to ſupport her. This is certainly the duty of the Husband, who being, as hath been ſaid, to account his wife as a part of his own body, muſt have the very ſame care to ſuſtain her that he hath for himſelf. Yet this is not ſo to be underſtood, as to excuſe the wife from her part of labour and induſtry, when that is requiſite, it being unreaſonable the husband ſhould toil to maintain the wife in idleneſs.

Inſtruction.

13. Fourthly, The Husband is to inſtruct the Wife, in the things which concern her eternal welfare, if ſhe be ignorant of them. Thus S. *Paul* bids the *Wives learn of their Husbands at home*, 1 *Cor.* 14. 36. which ſuppoſes that the Husband is to teach her. Indeed it belongs to every Maſter of a Family to endeavour that all under his charge be taught all neceſſary things of this kind, and then ſure more eſpecially his wife, who is ſo much nearer to him than all the reſt. This ſhould make men careful to get knowledge themſelves, that ſo they may be able to perform this duty they owe to others.

Husbands and Wives mutually to pray for, and aſſiſt each other in all good.

16. Laſtly, Husbands and Wives are mutually to pray for each other, to beg all bleſſings from God both ſpiritual and temporal, and to endeavour all they can to do all good to one another, eſpecially all good to each others Souls, by ſtirring up to the performance of duty, and diſſuading and drawing

back from all ſin, and by being like true yoke-fellows, helpful and aſſiſtant to each other in the doing of all ſorts of good, both to their own Family, and all others within their reach. This is of all other the trueſt and moſt valuable love. Nay, indeed, how can it be ſaid they do love at all, who contentedly let each other run on in a courſe that will bring them to eternal miſery? And if the love of Husbands and Wives were thus grounded in Vertue and Religion, 'twould make their lives a kind of Heaven on Earth; 'twould prevent all thoſe contentions and brawlings ſo common among them, which are the great plagues of Families, and the leſſer Hell in paſſage to the greater; and truly where it is not thus founded, there is little comfort to be expected in marriage.

The vertue of the perſon the chief conſideration in Marriage.

17. It ſhould therefore be the care of every one that means to enter upon that ſtate, to conſider adviſedly before-hand, and to chuſe ſuch a perſon with whom they may have this ſpiritual Friendſhip, that is, ſuch a one as truly fears God. There are many falſe ends of Marriage lookt upon in the world? ſome marry for Wealth, others for Beauty, and generally they are only worldly reſpects that are at all conſidered; but certainly he that would marry as he ought, ſhould contrive to make his Marriage uſeful to thoſe better ends of ſerving God, and ſaving his own Soul; at leaſt he muſt be ſure it be no hindrance to

them,

Sunday XV. them, and to that purpoſe the vertue of the perſon choſen is more conducing than all the wealth in the World; though I deny not but that a competency of that may likewiſe be conſidered.

Unlawful Marriages. 18. But above all things let all take heed, that they make not ſuch marriages, as may not only be ill in their effects, but are actual ſins at the time; ſuch are the marriages of thoſe that were formerly promiſed to ſome other, in which caſe 'tis ſure they rightly belong to thoſe, to whom they paſt the firſt promiſe; and then for any other to marry them, during the life of that perſon, is to take the Husband or Wife of that other, which is direct Adultery, as S. *Paul* tells us, *Rom.* 7. 3. The like unlawfulneſs there is alſo in the marriage of thoſe, who are within thoſe degrees of Kindred forbidden by God, the particulars whereof are ſet down in the 18. and 20. of *Levit.* and whoever marries any that is within any of thoſe degrees of nearneſs, either to himſelf, or to his deceaſed Wife, which is as bad, commits that great ſin of Inceſt, and ſo long as he continues to live with ſuch his unlawful Wife, remains in that fearful guilt. This warineſs in the choice of the perſon to be married, would prevent many ſad effects, which we daily ſee follow ſuch raſh or unlawful matches. It were well therefore if people would look on marriage, as our

Church adviſes, as a thing not to be *undertaken lightly, unadviſedly, or wantonly, to ſatisfie mens carnal luſts and appetites; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God*; and in ſo doing, no doubt, a Bleſſing would follow, which otherwiſe there is little ground to expect. I have now done with this Relation between Husband and Wife.

Friendſhip.

19. The next is that between Friends; and this relation, if it be rightly founded, is of great nearneſs and uſefulneſs; but there is none more generally miſtaken in the world; men uſually call them their Friends, with whom they have an intimacy and frequency of Converſation, though that intimacy be indeed nothing but an agreement and combination in ſin. The Drunkard thinks him his Friend that will keep him company; the deceitful perſon him that will aid him in his cheats; the proud man, him that will flatter him: And ſo generally in all vices, they are lookt on as friends that advance and further us in them. But God knows this is far from friendſhip; ſuch a friend as this, the Devil himſelf is in the higheſt degree, who is never backward in ſuch offices. The true friendſhip is that of a direct contrary making; 'tis a concurrence and agreement in vertue, not in vice; in ſhort, a true friend loves his friend ſo, that he is very zealous of his good; and certainly

he that is really ſo, will never be the inſtrument of bringing him to the greateſt evil. The general duty of a friend then muſt be reſolved to be the induſtrious purſuit of his friends real advantages, in which there are ſeveral particulars contained.

Its Duties.

Faithfulneſs.

20. As firſt, Faithfulneſs in all truſt committed to him by his Friend, whether that of goods or ſecrets; he that betrays the truſt of a friend in either, is by all men lookt upon with abhorrence, it being one of the higheſt falſeneſſes and treacheries, and for ſuch treacherous wounds the Wiſe Man tells us, *Every friend will depart*, Ecclus. 22. 22.

Aſſiſtance.

21. Secondly, 'Tis the duty of a Friend to be aſſiſting to his friend in all his outward needs; to counſel him when he wants advice; to chear him when he needs comfort; to give him when he wants relief; and to endeavour his reſcue out of any trouble or danger. An admirable example we have of this friendſhip in *Jonathan* to *David, he loved him as his own Soul,* and we ſee he not only contrives for his ſafety when he was in danger, but runs hazards himſelf to reſcue and deliver his friend, draws his fathers anger upon him, to turn it from *David,* as you may read at large, 1 *Sam.* 20.

Admonition.

22. The third and higheſt duty of a friend is to be aiding and aſſiſting to the Soul of his friend, to endeavour to advance that in piety and vertue, by all means within his power,

by exhortations and incouragements to all vertue, by earneſt and vehement diſſuaſions from all ſin, and not only thus in general, but by applying to his particular wants, eſpecially by plain and friendly reproofs, where he knows or reaſonably believes there is any fault committed. This is of all others the moſt peculiar duty of a friend, it being indeed that which none elſe is qualified for. Such an unwillingneſs there is in moſt men to hear of their faults, that thoſe that undertake that work, had need have a great prepoſſeſſion of their hearts, to make them patient of it. Nay, it is ſo generally acknowledged to be the proper work of a friend, that if he omit it, he betrays the offender into ſecurity; his not reproving will be apt to make the other think he does nothing worthy of reproof, and ſo he tacitly acts that baſeſt part of a flatterer, ſooths and cheriſhes him in his ſin; when yet farther it is conſidered how great need all men have at ſome time or other of being admoniſhed, 'twill appear moſt unfriendly, yea, a cruel thing to omit it. We have that natural partiality to our ſelves, that we cannot ſo readily diſcern our own miſcarriages, as we do other mens, and therefore 'tis very neceſſary they ſhould ſometimes be ſhewed us by thoſe, who ſee them more clearly; and the doing this at the firſt may prevent the multiplying of more: whereas if we be ſuffered to go unreproved, it often comes to ſuch a habit, that reproofs will do no good. And then how ſhall that perſon be able to anſwer it either to God or himſelf, that has by his ſilence betrayed his friend to this greateſt miſchief? 'Tis the expreſſion of God himſelf, ſpeaking of a friend, *Thy friend which is as thine own ſoul*, *Deut.* 13. 6. And ſure we ſhould in this reſpect account our friends as our own ſouls, by having the ſame jealous tenderneſs and watchfulneſs over their Souls, which we ought to have of our own. It will therefore be very fit for all that have entred any ſtrict friendſhip, to make this one ſpecial Article in the agreement, that they ſhall mutually admoniſh and reprove each other; by which means it will become ſuch an avowed part of their friendſhip, that it can never be miſtaken by the reproved party for cenſoriouſneſs or unkindneſs.

Prayer. 23. Fourthly, To theſe ſeveral parts of kindneſs muſt be added that of Prayer; we muſt not only aſſiſt our friends, our ſelves, in what we can, but we muſt call in the Almighty's aid to them, recommending them earneſtly to God for all his bleſſings, both temporal and ſpiritual.

Conſtancy. 24. Laſtly, We muſt be conſtant in our friendſhips, and not out of a lightneſs of humour grow weary of a friend, only becauſe we have had him long. This is great injuſtice to him, who, if he have behaved himſelf well, ought the more to be valued, by how much the longer he has continued to do ſo: And it is great folly in our ſelves, for it is the caſting away the greateſt treaſure of humane life, for ſuch certainly is a tried friend. The wiſeſt of men gives warning of it, *Prov.* 27. 16. *Thine own friend, and thy father's friend forſake not.* Nay, farther, 'tis not every light offence of a friend, that ſhould make thee renounce his friendſhip, there muſt be ſome allowance made to the infirmities of men, and if thou haſt occaſion to pardon him ſomewhat to day, perhaps thou mayeſt give him opportunity to requite thee to morrow; therefore nothing but unfaithfulneſs, or incorrigible vice ſhould break this band.

Servants owe to their Maſters Obedience.

25. The laſt relation is that between Maſters and Servants, both which owe duty to each other. That of the Servant is, firſt obedience to all lawful commands; this is expreſly required by the Apoſtle, *Epheſ.* 6. 6. *Servants obey in all things your Maſters,* &c. And this obedience muſt not be a grumbling and unwilling one, but ready and chearful, as he there proceeds to exhort, verſe 7. *with good will doing ſervice*; and to help them herein, they are to conſider, that it is to the Lord, and not unto men. God has commanded ſervants thus to obey their Maſters; and therefore the obedience they pay is to God, which may well make them do it chearfully,

Sunday XV. how harſh or unworthy ſoever the Maſter be, eſpecially if what the Apoſtle farther urgeth, Verſe 8. be conſidered, *That there is a reward to be expected from God for it.*

Fidelity. 26. The ſecond duty of the Servant is faithfulneſs, and that may be of two ſorts; one as oppoſed to eye-ſervice, the other to purloining or defrauding. The firſt part of faithfulneſs is the doing of all true ſervice to his Maſter, not only when his eye is over him, and he expects puniſhment for the omiſſion, but at all times, even when his Maſter is not likely to diſcern his failing; and that ſervant that doth not make conſcience of this, is far from being a faithful Servant, this eye-ſervice being by the Apoſtle ſet oppoſite to that ſingleneſs of heart, which he requires of ſervants, *Eph.6.5.* The ſecond ſort of faithfulneſs conſiſts in the honeſt managery of all things intruſted to him by his Maſter, the not waſting his goods (as the unjuſt Steward was accuſed to have done, *Luke* 16.) whether by careleſs embezelling of them, or by converting any of them to his own uſe without the allowance of his Maſter. This latter is that purloining of which the Apoſtle warns ſervants, *Tit.* 2.10. and is indeed no better than arrant theft; of this kind are all thoſe ways, that the ſervant hath of gaining to himſelf, by the loſs and damage of his Maſter, as the being bribed to make ill bargains for him, and many the like:

Nay, indeed this ſort of unfaithfulneſs is worſe than common theft, by how much there is a greater truſt repoſed, the betraying whereof adds to the crime. As for the other ſort of unfaithfulneſs, that of waſting, though without gain to themſelves, it differs not much in effect from this, the Maſter may loſe as much by the one as the other, and then what odds is it to him, whether he be robb'd by the covetouſneſs or negligence of his Servant? And it is ſtill the ſame breach of truſt with the former; for every Maſter is ſuppoſed to intruſt his affairs as well to the care as the honeſty of his ſervant: for 'twould be little advantage to the Maſter to be ſecured that his ſervant would not himſelf cheat him, whileſt in the mean time he would by his careleſneſs give opportunity to others to do it: therefore he that does not carefully look to his Maſter's profit, deceives his truſt, as well as he that unjuſtly provides for his own.

Submiſſion to rebuke.

27. A third duty of a Servant is patience and meekneſs under the reproofs of his Maſter, *not anſwering again*, as the Apoſtle exhorts, *Tit.* 2. 9. that is, not making ſuch ſurly and rude replies, as may increaſe the Maſter's diſpleaſure, a thing too frequent among Servants, even in the juſteſt reprehenſions; whereas S. *Peter* directs them patiently to ſuffer even the moſt undeſerved correction, even when they *do well and ſuffer for it*, 1 *Pet.* 2. 20. But the patient ſuffering

Sunday XV. of rebuke is not all that is required of Servants in this matter, they muſt alſo mend the fault they are rebuked for, and not think they have done enough, when they have (though never ſo dutifully) given the Maſter the hearing.

Diligence. 28. A fourth Duty of a Servant is Diligence: he muſt conſtantly attend to all thoſe things, which are the duties of his place, and not give himſelf to idleneſs and ſloth, nor yet to Company-keeping, Gaming, or any other diſorderly courſe, which may take him off from his Maſter's buſineſs. All theſe are neceſſary duties of a Servant, which they are carefully and conſcionably to perform, not ſo much to eſcape the Maſter's anger as God's, who will certainly call every one of them to an account, how they have behaved themſelves towards their earthly Maſters.

Maſters owe to their Servants Juſtice. 29. Now on the other ſide, there are ſome things alſo owing from the Maſters to their Servants: As firſt, the Maſter is bound to be juſt to them, in performing thoſe conditions on which they were hired; ſuch are commonly the giving them food and wages, and that Maſter that with-holds theſe, is an Oppreſſor.

Admonition. 30. Secondly, The Maſter is to admoniſh and reprove the Servant in caſe of fault, and that not only in faults againſt them, wherein few Maſters are backward, but alſo and more eſpecially in faults againſt God, whereat every Maſter ought to be more troubled than at thoſe which tend only to his own loſs, or inconvenience; the diſhonour of God, and the hazard of the meaneſt Man's ſoul, being infinitely more worthy our diſquiet, than any thing of the other kind can be. And therefore when Maſters are preſently on fire for any little negligence or fault of a Servant towards themſelves, and yet can without trouble ſee them run into the greateſt ſins againſt God, 'tis a ſign they conſider their own concernments too much, and God's glory and their Servants ſouls too little. This is too commonly the temper of Maſters, they are generally careleſs how their Servants behave themſelves towards God, how diſordered and profane their Families are, and therefore never beſtow any exhortation, or admonition, to perſwade them to vertue, or draw them from vice; ſuch Maſters forget that they muſt one day give an account how they have governed their Families. It is certainly the duty of every Ruler to endeavour to advance Piety and Godlineſs among all thoſe that are under his charge, and that as well in this leſſer dominion of a Family, as in the greater of a Realm or Nation. Of this *David* was ſo careful, that we ſee he profeſſes, *Pſal.* 101. 7. *That no deceitful perſon ſhould dwell in his houſe, that he that told lyes ſhould not tarry in his ſight*; ſo much he thought himſelf bound to provide, that his Family

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might be a kind of Church, an Aſſembly of godly upright perſons: and if all Maſters would endeavour to have theirs ſo, they would beſides the eternal reward of it hereafter, find a preſent benefit by it, their worldly buſineſs would thrive much the better; for if their Servants were brought to make conſcience of their ways, they would then not dare either to be negligent or falſe.

31. But as it is the duty of Maſters to admoniſh and reprove their Servants, ſo they muſt alſo look to do it in a due manner, that is, ſo as may be moſt likely to do good, not in paſſion and rage, which can never work the Servant to any thing but the deſpiſing or hating him; but with ſuch ſober and grave ſpeeches, as may convince him of his fault, and may alſo aſſure him, that it is a kind deſire of his amendment (and not a willingneſs to wreck his own rage) which makes the Maſter thus to rebuke him.

Good example.

32. A third duty of the Maſter is to ſet good example of honeſty and godlineſs to his Servants, without which 'tis not all the exhortations or reproofs he can uſe will ever do good; or elſe he pulls down more with his example, than 'tis poſſible for him to build with the other, and 'tis madneſs for a drunken or profane Maſter to expect a ſober and godly Family.

Means of Inſtruction.

33. Fourthly, The Maſter is to provide that his Servants may not want means of

being inſtructed in their duty, as alſo that they may daily have conſtant times of worſhipping God publickly, by having Prayers in the family: but of this I have ſpoken before under the head of Prayer, and therefore ſhall here ſay no more of it.

Moderation in Command.

34. Fifthly, The Maſter in all affairs of his own, is to give reaſonable and moderate Commands, not laying greater burthens on his Servants, than they are able to bear, particularly not requiring ſo much work, that they ſhall have no time to beſtow on their Souls; as on the other ſide he is not to permit them to live ſo idly as may make them either uſeleſs to him, or may betray themſelves to any ill.

Encouragement in well-doing.

35. Sixthly, The Maſter is to give his Servants encouragement in well-doing, by uſing them with that bounty and kindneſs which their faithfulneſs and diligence, and piety deſerves; and finally in all his dealing with them, he is to remember that himſelf hath, as the Apoſtle ſaith, *Epheſ. 6. 9. a Maſter in Heaven*, to whom he muſt give an account of the uſage of his meaneſt Servant on Earth. Thus have I briefly run through thoſe ſeveral relations to which we owe particular Duty, and ſo have done with that firſt branch of Duty to our Neighbours, that of Juſtice.

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Other Branches of our Duty to our Neighbour. Of Charity to Mens Souls, Bodies, Goods and Credit.

Charity.

Sect. 1. THE ſecond branch of Duty to our Neighbours, is Charity, or Love. This is the great Goſpel-duty ſo often enjoyned us by Chriſt; the *New Commandment*, as himſelf calls it, *Joh.* 13. 34. *that ye love one another*, and this is again repeated twice in one Chapter, *Joh.* 15. 12, 17. and the firſt Epiſtle of S. *John* is almoſt wholly ſpent in the perſwaſion of this one duty; by which we may ſee it is no matter of indifference, but moſt ſtrictly required of all that profeſs Chriſt. Indeed himſelf has given it as the badge and livery of his Diſciples, *Joh.* 13.35. *By this ſhall all men know ye are my Diſciples, if ye have love one to another.*

In the Affections.

This Charity may be conſidered two ways; firſt, in reſpect of the Affections, ſecondly, of the Actions; Charity in the affections is a ſincere kindneſs, which diſpoſes us to wiſh all good to others, and that in all their capacities, in the ſame manner that Juſtice obligeth us to wiſh no hurt to any Man, in reſpect either of his Soul, his Body, his Goods, or his Credit; ſo this firſt part of

Charity binds us to wiſh all good to them in all theſe.

To mens Souls.

And firſt for the Soul. If we have any the leaſt ſpark of Charity, we cannot but wiſh all good to mens Souls; thoſe precious things which Chriſt thought worth the ranſoming with his own blood, may ſurely well challenge our kindneſs, and good wiſhes; and therefore if we do not thus love one another, we are far from obeying that command of loving as he hath loved; for 'twas the Souls of men which he loved ſo tenderly, and both did and ſuffered ſo much for. Of this love of his to Souls there are two great and ſpecial effects: the firſt, the purifying them here by his Grace, the ſecond, the making them everlaſtingly happy in his Glory; and both theſe we are ſo far to copy out in our kindneſs, as to be earneſtly deſirous that all Men ſhould arrive to that purity and holineſs here, which may make them capable of eternal happineſs hereafter. It were to be hoped, that none, that himſelf carried a Soul about him, could be ſo cruel to that of another man's, as not ſincerely to wiſh this, did not experience ſhew us there are ſome perſons, whoſe malice is ſo deviliſh, as to reach even to the direct contrary; the wiſhing not only the ſin, but the damnation of others. Thus may you have ſome, who, in any injury or oppreſſion they ſuffer, make it their only comfort, that their enemies will damn themſelves by it; when alas; that ſhould to a Chriſtian be much more terrible, than any ſuffering they could bring upon him. He that is of this temper, is a diſciple of Satan, not of Chriſt, it being directly contrary to the whole ſcope of that grand Chriſtian precept, of *loving our neighbours as our ſelves.* For it is ſure, no Man that believes there is ſuch a thing as damnation, wiſhes it to himſelf; be he never ſo fond of the ways that lead to it, yet he wiſhes that may not be his journeys end; and therefore by that rule of Charity ſhould as much dread it for his Neighbour.

To their Bodies, Goods and Credit.

Secondly, We are to wiſh all good to the Bodies of Men, all health and welfare; we are generally tender enough of our own bodies, dread the leaſt pain or ill, that can befal them: Now Charity, by vertue of the forementioned precept, extends this tenderneſs to all others: and whatever we apprehend as grievous to our ſelves, we muſt be unwilling ſhould befal another. The like is to be ſaid of the other two, goods and credit, that as we wiſh our own thriving and reputation, ſo we ſhould likewiſe that of others, or elſe we can never be ſaid to *love our neighbour as our ſelves.*

Effects of this Charity.

This Charity of the affections, if it be ſincere, will certainly have theſe ſeveral effects, which are ſo inſeparable from it, that they are often in Scripture accounted as parts of the duty, and ſo moſt ſtrictly required of us; Firſt, It will keep the mind in a peaceable and meek temper towards others, ſo far from ſeeking occaſion of contentions, that no provocation ſhall draw us to it; for where we have kindneſs we ſhall be unapt to quarrel, it being one of the ſpecial qualities of Charity, that it is *not eaſily provoked*, 1 *Cor.* 13. 5. And therefore whoever is unpeaceable, ſhews his heart is deſtitute of this Charity. Secondly, it will breed compaſſion towards all the miſeries of others; every miſhap that befals where we wiſh well, is a kind of defeat and diſaſter to our ſelves; and therefore if we wiſh well to all, we ſhall be thus concerned in the calamities of all, have a real grief and ſorrow to ſee any in miſery, and that according to the proportion of the ſuffering. Thirdly, It will give us joy in the proſperities of others. *Solomon* obſerves, *Prov.* 13. 19. That *the deſire accompliſhed is ſweet to the ſoul*; and then whoever has this real deſire of his neighbours welfare, his deſire is accompliſhed in their proſperity, and therefore he cannot but have contentment and ſatisfaction in it. But theſe are together commanded by S. *Paul*, Rom. 12. 12. *Rejoyce with them that rejoyce, weep with them that weep.* Fourthly, it will excite and ſtir up our Prayers for others; we are of our ſelves impotent, feeble creatures, unable to beſtow bleſſings, where we moſt wiſh them, there-

Sunday XVI. therefore if we do indeed deſire the good of others, we muſt ſeek it on their behalf from him, whence every *good and perfect gift cometh, Jam.* 1. 17. This is ſo neceſſary a part of Charity, that without it our kindneſs is but an unſignificant thing, a kind of empty complement. For how can he be believed to wiſh well in earneſt, who will not thus put life and efficacy into his wiſhes by forming them into Prayers, which will otherwiſe be vain and fruitleſs? The Apoſtle thought not fit to leave men to their bare wiſhes, but exhorts that Supplications, Prayers, and giving of thanks *be made for all men,* 1 *Tim.* 2. 1. which precept all that have this true charity of the heart, will readily conform to. Theſe ſeverals are ſo naturally the fruits of this Charity, that it is a deceit for any Man to perſwade himſelf he hath it, who cannot produce theſe fruits to evidence it by.

It caſts out Envy.

But there is yet a farther excellency of this grace; it guards the mind, and ſecures it from ſeveral great and dangerous vices; as firſt, from Envy: this is by the Apoſtle taught us to be the property of Charity, 1 *Cor.* 13. 4. *Charity envieth not*; and indeed common reaſon may confirm this to us, for envy is a ſorrow at the proſperity of another, and therefore muſt needs be directly contrary to that deſire of it, which we ſhewed before was the effect of love; ſo that if love bear ſway in the heart, 'twill certainly chaſe out

Envy. How vainly then do thoſe pretend to this vertue, that are ſtill grudging, and repining at every good hap of others?

Pride.

Secondly, It keeps down Pride and Haughtineſs. This is alſo taught us by the Apoſtle in the forementioned place, *Charity vaunteth not it ſelf, is not puffed up*; and accordingly we find, that where this vertue of love is commanded, there humility is joyned with it. Thus it is, *Col.* 3. 12. *Put on therefore bowels of Mercies, Kindneſs, Humbleneſs of mind*; and *Rom.* 12. 10. *Be kindly affectioned one towards another with brotherly love, in honour preferring one another*, where you ſee how cloſe an attendant Humility is of love. Indeed it naturally flows from it, for love always ſets a price and value upon the thing beloved, makes us eſteem and prize it; thus we too conſtantly find it in ſelf-love, it makes us think highly of our ſelves, that we are much more excellent than other Men. Now if love thus plac'd on our ſelves, beget pride, let us but divert the courſe, and turn this love on our brethren, and it will as ſurely beget humility, for then we ſhould ſee and value thoſe gifts and excellencies of theirs, which now our pride, or our hatred make us to over-look and neglect, and not think it reaſonable either to deſpiſe them, or vaunt and magnifie our ſelves upon ſuch a compariſon; we ſhould certainly find cauſe to put the Apoſtles exhortation in practice, *Phil.* 2.4.

That we ſhould *eſteem others better than our ſelves.* Whoever therefore is of ſo haughty a temper, as to vilifie and diſdain others, may conclude, he hath not this charity rooted in his heart.

Cenſoriouſneſs.

Thirdly, It caſts out cenſoriouſneſs and raſh judging; Charity, as the Apoſtle ſaith, 1 *Cor.* 13. 5. *thinketh no evil*; is not apt to entertain ill conceits of others, but on the contrary, as it follows, Verſ. 7. *believeth all things, hopeth all things*; that is, it is forward to believe and hope the beſt of all Men; and ſurely our own experience tells us the ſame, for where we love we are uſually unapt to diſcern faults, be they never ſo groſs (witneſs the great blindneſs we generally have towards our own) and therefore ſhall certainly not be like to create them, where they are not, or to aggravate them beyond their true ſize and degree: and then to what ſhall we impute thoſe unmerciful cenſures and raſh judgments of others, ſo frequent among men, but to the want of this Charity?

Diſſembling.

Fourthly, It caſts out Diſſembling and feigned kindneſs; where this true and real love is, that falſe and counterfeit one flies from before it, and this is the love we are commanded to have, ſuch as *is without diſſimulation, Rom.* 12. 9. Indeed where this is rooted in the heart, there can be no poſſible uſe of diſſimulation, becauſe this is in truth all that the falſe one would ſeem to be, and ſo is as far beyond it as Nature is beyond Art; nay indeed as a divine vertue is beyond a foul ſin, for ſuch is that hypocritical kindneſs; and yet 'tis to be feared, that does too generally uſurp the place of this real charity; the effects of it are too viſible among us, there being nothing more common than to ſee Men make large profeſſions to thoſe whom, as ſoon as their backs are turned, they either deride or miſchief.

Self ſeeking.

Fifthly, It caſts out all mercinarineſs, and ſelf-ſeeking: 'tis of ſo noble and generous a temper, that it deſpiſes all projectings for gain or advantage, *Love ſeeketh not her own,* 1 *Cor.* 13. 5. And therefore that huckſtering kind of love ſo much uſed in the World, which places it ſelf only there, where it may fetch in benefit, is very far from this charity.

Revenge.

Laſtly, It turns out of the heart all malice and deſire of Revenge, which is ſo utterly contrary to it, that it is impoſſible they ſhould both dwell in the ſame breaſt; 'tis the property of love to *bear all things,* 1 Cor. 13. 7. to endure the greateſt injuries, without thought of making any other return to them than prayers and bleſſings, and therefore the malicious revengeful perſon is of all others the greateſt ſtranger to this charity.

This charity to be extended even to enemies.

'Tis true, if this vertue were to be exerciſed but towards ſome ſort of perſons, it might conſiſt with malice to others, it being poſſible for a Man that bitterly hates one to love another:

ther: but we are to take notice that this Charity muſt not be ſo confined, but muſt extend and ſtretch it ſelf to all Men in the world, particularly to Enemies, or elſe it is not that divine Charity commended to us by Chriſt. The loving of friends and benefactors is ſo low a pitch, that the very Publicans and ſinners, the worſt of Men were able to attain to it, *Matth.* 5. 46. And therefore 'tis not counted rewardable in a Diſciple of Chriſt; no, he expects we ſhould ſoar higher, and therefore hath ſet us this more ſpiritual and excellent precept of loving of enemies, *Mat.* 4. 44. *I ſay unto you, love your enemies, bleſs them that curſe you, and pray for them which deſpitefully uſe you, and perſecute you,* and whoſoever does not thus, will never be owned by him for a Diſciple. We are therefore to conclude, that all which hath been ſaid concerning this Charity of the Affections, muſt be underſtood to belong as well to our ſpitefulleſt enemy, as our moſt obliging friend; but becauſe this is a duty to which the froward nature of Man is apt to object much, 'twill not be amiſs to inſiſt a little on ſome conſiderations which may enforce it on us.

Motives thereunto. Command of Chriſt.

And firſt, conſider what hath been already touch'd on, that it is the Command of Chriſt, both in the Texts above mentioned, and multitudes of others; there being ſcarce any precept ſo often repeated in the New Teſtament, as this of loving and forgiving of our enemies. Thus *Epheſ.* 4. 32. *Be ye kind one to another, tender hearted, forgiving one another*; And again, *Col.* 3. 13. *Forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.* So alſo 1 *Pet.* 3.9. *Not rendring evil for evil, nor railing for railing, but contrariwiſe Bleſſings.* A whole Volume of Texts might be brought to this purpoſe, but theſe are certainly enough to convince any Man, that this is ſtrictly required of us by Chriſt, and indeed I think, there are few that ever heard of the Goſpel, but know it is ſo. The more prodigiouſly ſtrange is it, that Men that call themſelves Chriſtians, ſhould give no degree of obedience to it, nay, not only ſo, but even publickly avow, and profeſs the contrary, as we daily ſee they do, it being ordinary to have Men reſolve, and declare that they will not forgive ſuch, or ſuch a Man, and no conſideration of Chriſt's command can at all move them from their purpoſe. Certainly theſe Men underſtand not what is meant by the very word Chriſtian, which ſignifies a Servant and Diſciple of Chriſt, and this Charity is the very badge of the one, and leſſon of the other: and therefore 'tis the greateſt abſurdity, and contradiction, to profeſs themſelves Chriſtians, and yet at the ſame time to reſiſt this ſo expreſs Command of that Chriſt, whom they own as their Maſter, *If I be a Maſter,* ſaith God, *where*

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where is my fear, Mal. 1. 6. Obedience and reverence are ſo much the duties of Servants, that no Man is thought to look on him as a Maſter, to whom he pays them not. *Why call ye me Lord, Lord, and do not the things I ſay?* ſaith Chriſt, *Luk.* 6. 46. The whole World is divided into two great Families, Chriſt's and Satan's, and the obedience each man pays, ſignifies to which of theſe Maſters he belongs; if he obey Chriſt, to Chriſt; if Satan, to Satan. Now this ſin of malice and revenge is ſo much the dictate of that wicked ſpirit, that there is nothing can be a more direct obeying of him; 'tis the taking his livery on our backs, the proclamation whoſe ſervants we are. What ridiculous impudence is it then, for Men that have thus entred themſelves of Satan's Family, to pretend to be the ſervants of Chriſt? Let ſuch know aſſuredly, that they ſhall not be owned by him, but at the great day of account, be turned over to their proper Maſter, to receive their wages in fire and brimſtone.

Example of God.

A ſecond conſideration is the example of God; this is an argument Chriſt himſelf thought fit to uſe, to impreſs this duty on us, as you may ſee, *Luk.* 6. 35, 36. Where after having given the Command of loving Enemies, he encourages to the practice of it, by telling, that it is that which will make us the *Children of the higheſt* (that is, 'twill give us a likeneſs and reſemblance to him, as children have to their Parents) *for he is kind to the unthankful and the evil:* And to the ſame purpoſe you may read, *Matth.*5.45. *He maketh his Sun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt*; and ſure this is a moſt forcible conſideration to excite us to this duty. God, we know, is the fountain of perfection, and the being like to him, is the ſumm of all we can wiſh for; and though it was *Lucifer*'s fall, his ambition to be like the moſt high, yet had the likeneſs he affected been only that of Holineſs and goodneſs, he might ſtill have been an Angel of light; This deſire of imitating our Heavenly Father, is the ſpecial mark of a child of his. Now this kindneſs and goodneſs to enemies is moſt eminently remarkable in God, and that not only in reſpect of the temporal mercies, which he indifferently beſtows on all, his *ſun and rain on the unjuſt*, as in the text forementioned, but chiefly in his ſpiritual Mercies. We are all by our wicked works, *Col.* 1.21. *Enemies to him*, and the miſchief of that enmity would have fallen wholly upon our ſelves; God had no motive beſides that of his pity to us, to wiſh a reconciliation; yet ſo far was he from returning our enmity, when he might have revenged himſelf to our eternal ruine, that he deſigns and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindneſs, but the means he uſed for effecting this, is yet far beyond it; He ſent his own Son from Heaven to work it, and that not only by perſwaſions, but ſufferings alſo; ſo much did he prize us miſerable creatures, that he thought us not too dear bought with the bloud of his Son. The like example of mercy and patience we have in Chriſt, both in *laying down his life for us Enemies*, and alſo in that meek manner of doing it, which we find excellently ſet forth by the Apoſtle, 1 *Pet.* 2. 22, 23, 24. and commended to our imitation. Now ſurely when all this is conſidered, we may well make S. *John's* inference; *Beloved, if God ſo loved us, we ought alſo to love one another,* 1 *Joh.*4.11. How ſhameful a thing it is for us to retain diſpleaſures againſt our brethren, when God thus lays by his towards us, and that when we have ſo highly provoked him?

The diſproportion between our offences againſt God, and mens againſt us.

This directs to a third conſideration, the comparing our ſins againſt God, with the offences of our brethren againſt us, which we no ſooner ſhall come to do, but there will appear a vaſt difference between them, and that in ſeveral reſpects: For firſt, there is the Majeſty of the perſon againſt whom we ſin, which exceedingly encreaſes the guilt; whereas between man and man, there cannot be ſo great a diſtance; for though ſome men are by God advanced to ſuch eminency of dignity as may make an injury offered to them the greater, yet ſtill they are but men of the ſame nature with us, whereas he is God bleſſed for ever. Secondly, There is his ſoveraignty and power, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepeſt manner bound to perfect obedience: whereas all the ſoveraignty that one man can poſſibly have over another, is but imparted to them by God, and for the moſt part there is none of this neither in the caſe, quarrels being moſt uſual among equals. Thirdly, There is his infinite bounty and goodneſs to us: all that ever we enjoy, whether in relation to this life or a better, being wholly his free gift, and ſo there is the fouleſt ingratitude added to our other crimes; in which reſpect alſo 'tis impoſſible for one man to offend againſt another in ſuch a degree, for though one may be (and too many are) guilty of unthankfulneſs towards men, yet becauſe the greateſt benefits that man can beſtow, are infinitely ſhort of thoſe which God doth, the ingratitude cannot be near ſo great as towards God it is. Laſtly, There is the greatneſs and multitude of our ſins againſt God, which do infinitely exceed all that the moſt injurious man can do againſt us; for we all ſin much oftner and more hainouſly againſt him, than any man, be he never ſo malicious, can find opportunities of injuring his brethren. This inequality and diſproportion our Saviour intimates in the parable, *Matth.* 18. where our offences againſt God are noted by the ten thouſand talents, whereas our brethrens againſt us are deſcribed by the hundred pence; a talent hugely outweighs a penny, and ten thouſand out-numbers a hundred, yet ſo and much more does the weight and number of our ſins exceed all the offences of others againſt us. Much more might be ſaid to ſhew the vaſt inequality between the faults which God forgives us, and thoſe we can poſſibly have to forgive our brethren: But this I ſuppoſe may ſuffice to ſilence all the objections of cruel and revengeful perſons, againſt this kindneſſes to enemies. They are apt to look upon it as an abſurd and unreaſonable thing, but ſince God himſelf acts it in ſo much an higher degree, who can without blaſphemy ſay 'tis unreaſonable? If this, or any other ſpiritual duty appear ſo to us, we may learn the reaſon from the Apoſtle, 1 *Cor.* 2. 14. *The carnal man receiveth not the things of the ſpirit of God, for they are fooliſhneſs unto him*; 'tis the carnality and fleſhlineſs of our hearts that makes it ſeem ſo, and therefore inſtead of diſputing againſt the duty, let us purge our hearts of that, and then we ſhall find that true which the ſpiritual Wiſdom affirms of her Doctrines, *Prov.* 8. 9. *They are all plain to him that underſtandeth, and right to them that find knowledge.*

Pleaſantneſs of this Duty.

Nay, this loving of enemies is not only a reaſonable but a pleaſant duty, and that I ſuppoſe as a fourth conſideration; there is a great deal of ſweetneſs and delight to be found in it. Of this I confeſs none can ſo well judge as thoſe that have practiſed it, the nature even of earthly pleaſures being ſuch, that 'tis the enjoyment only that can make a man truly know them. No man can ſo deſcribe the taſte of any delicious thing to another, as that by it he ſhall know the reliſh of it: he muſt firſt actually taſte of it: and ſure 'tis much more ſo in ſpiritual pleaſures, and therefore he that would fully know the ſweetneſs and pleaſantneſs of this duty, let him ſet to the practice, and then his own experience will be the beſt informer. But in the mean time, how very unjuſt, yea and fooliſh is it, to pronounce ill of it before trial? For men to ſay, This is irkſome and intolerable, who never ſo much as once offered to try whether indeed it were ſo or no? Yet by this very means an ill opinion is brought up of this moſt delightful duty, and paſſes currant among men, whereas in all juſtice the teſtimony of it ſhould be taken only from thoſe who have tried it, and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet methinks even thoſe who look at it but at a diſtance may diſcern ſomewhat of amiableneſs in it, if no other way, yet at leaſt by comparing it with the uneaſineſs of its contrary, Malice and Revenge are the moſt reſt-leſs tormenting paſſions that can poſſeſs the mind of a man, they keep men in perpetual ſtudy and care how to effect their miſchievous purpoſes, it diſturbs their very ſleep, as *Solomon* obſerves, *Prov.* 4. 16. *They ſleep not except they have done miſchief, and their ſleep is taken away, except they cauſe ſome to fall:* Yea, it imbitters all the good things they enjoy, ſo that they have no taſte or reliſh of them. A remarkable example of this we have in ***Haman***, who though he abounded in all the greatneſs and felicity of the world, yet the malice he had to a poor deſpicable man, *Mordecai*, kept him from taſting contentment in all this, as you may ſee, ***Eſther*** 5. where after he had related to his friends all his proſperities, *ver.* 11. he concludes thus, *ver.* 12. *Yet all this availeth me nothing, ſo long as I ſee* Mordecai *the Jew ſitting in the King's gate.* On the other ſide, the peaceable ſpirit, that can quietly paſs by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies; for let them do what they can, they cannot rob him of his quiet, he is firm as a rock, which no ſtorms or winds can move, when the furious and revengeful man is like a wave, which the leaſt blaſt toſſes and tumbles from its place. But beſides this inward diſquiet of revengeful men, they often bring many outward calamities, upon themſelves, they exaſperate their enemies, and provoke them to do them greater miſchiefs, nay, oftentimes

times they willingly run themſelves upon the greateſt miſeries in purſuit of their revenge, to which 'tis ordinary to ſee men ſacrifice Goods, Eaſe, Credit, Life, nay, Soul it ſelf, not caring what they ſuffer themſelves, ſo they may ſpite their enemy; ſo ſtrangely does this wretched humour beſot and blind them. On the contrary, the meek perſon he often melts his adverſary, pacifies his anger; *a ſoft anſwer turneth away wrath*, ſaith *Solomon, Prov.* 15.1. And ſure there is nothing can tend more to that end; but if it do happen that his enemy be ſo inhumane, that he miſs of doing that, yet he is ſtill a gainer by all he can ſuffer. For firſt, he gains an opportunity of exerciſing that moſt Chriſtian grace of charity and forgiveneſs; and ſo at one of obeying the command, and imitating the example of his Saviour, which is to a true Chriſtian ſpirit a moſt valuable advantage; and then ſecondly, he gains an acceſſion and increaſe to his reward hereafter. And if it be objected, that that is not to be reckoned in to the preſent pleaſure of the duty: I anſwer, that the expectation and belief of it is, and that alone is a delight infinitely more raviſhing than the preſent enjoyment of all ſenſual pleaſure can be.

If we forgive not, God will not forgive us.

The fourth conſideration is, the dangers of not performing this Duty; of which I might reckon up divers, but I ſhall inſiſt only on that great one, which contains in it all the reſt, and

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that is the forfeiting of our own pardons from God, the having our ſins againſt him kept ſtill on his ſcore and not forgiven. This is a conſideration, that methinks ſhould affright us into good nature; if it do not, our malice is greater to our ſelves than to our enemies. For alas! what hurt is it poſſible for thee to do to another, which can bear any compariſon with that thou doſt thy ſelf, in loſing the pardon of thy ſins? which is ſo unſpeakable a miſchief that the Devil himſelf with all his malice cannot wiſh a greater. 'Tis all he aims at, firſt that we may ſin, and then that thoſe ſins may never be pardoned, for then he knows he has us ſure enough; Hell, and damnation being certainly the portion of every unpardoned ſinner, beſides all other effects of God's wrath in this life. Conſider this, and then tell me what thou haſt got by the higheſt revenge thou ever acteſt upon another. 'Tis a Deviliſh phraſe in the mouth of men, *That revenge is ſweet*: but is it poſſible there can be (even to the moſt diſtempered palate) any ſuch ſweetneſs in it, as may recompence that everlaſting bitterneſs that attends it? 'Tis certain no man in his wits can upon ſober judging, imagine there is. But alas! we give not our ſelves time to weigh things, but ſuffer our ſelves to be hurried away with the heat of an angry humour, never conſidering how dear we muſt pay for it: like the ſilly Bee, that in anger leaves at once her ſting and her life behind her; the ſting may perhaps give ſome ſhort pain to the fleſh it ſticks in, but yet there is none but diſcerns the Bee has the worſt of it, that pays her life for ſo poor a revenge: So it is in the greateſt act of our malice, we may perhaps leave our ſtings in others, put them to ſome preſent trouble, but that compared with the hurt redounds to our ſelves by it, is no more than that inconſiderable pains is to death; Nay, not ſo much, becauſe the miſchiefs that we bring upon our ſelves are eternal, to which no finite thing can bear any proportion. Remember then, whenſoever thou art contriving and plotting a revenge, that thou quite miſtakeſt the mark; thou thinkeſt to hit the enemy, and alas, thou woundeſt thy ſelf to death. And let no man ſpeak peace to himſelf, or think that theſe are vain terrors, and that he may obtain pardon from God, though he give none to his brethren. For he that is truth it ſelf has aſſured us the contrary, *Matth. 6. 15. If ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes.* And leſt we ſhould forget the neceſſity of this duty, he hath inſerted it in our daily prayers, where we make it the condition, on which we beg pardon from God; *Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.* What a heavy curſe then does every revengeful perſon lay upon himſelf, when he ſays this Prayer? He does in effect beg God not to forgive him;

Sunday XVI. him; and 'tis too ſure that part of his Prayer will be heard, he ſhall be forgiven juſt as he forgives, that is, not at all. This is yet farther ſet out to us in the Parable of the Lord and the Servant, *Matth.*18. The ſervant had obtained of his Lord the forgiveneſs of a vaſt debt, ten thouſand talents, yet was ſo cruel to his fellow-ſervant, as to exact a poor trifling ſumm of an hundred pence, upon which his Lord recals his former forgiveneſs, and charges him again with the whole debt; and this Chriſt applies to our preſent purpoſe, *Ver.*35. *So likewiſe ſhall my heavenly Father do unto you, if ye from your hearts forgive not every man his brother their treſpaſſes.* One ſuch act of uncharitableneſs is able to forfeit us the pardon God hath granted us, and then all our ſins return again upon us, and ſink us to utter ruine. I ſuppoſe it needleſs to heap up more teſtimonies of Scripture for the truth of this; theſe are ſo clear, as may ſurely ſerve to perſwade any man, that acknowledges Scripture, of the great and fearful danger of this ſin of uncharitableneſs. The Lord poſſeſs all our hearts with ſuch a juſt ſenſe of it as may make us avoid it.

Gratitude to God. The laſt conſideration I ſhall mention, is that of Gratitude. God has ſhewed wonderful mercies to us, Chriſt has ſuffered heavy things to bring us into a capacity of that mercy and pardon from God: And ſhall we not then think our ſelves obliged to ſome returns of thankfulneſs? If we will take the Apoſtle's judgment, he tells us, 2 *Cor.*5.15. *That ſince Chriſt died for us all, 'tis but reaſonable that we ſhould not henceforth live unto our ſelves, but unto him that died for us.* Indeed were every moment of our life conſecrated to his immediate Service, 'twere no more than common gratitude requires, and far leſs than ſuch ineſtimable benefits deſerve; what a ſhameful unthankfulneſs is it then to deny him ſo poor a ſatisfaction as this, the forgiving our brethren? Suppoſe a man that were ranſomed either from death or ſlavery, by the bounty and ſufferings of another, ſhould upon his releaſe be charged by him that ſo freed him, in return of that kindneſs of his, to forgive ſome ſlight debt, which was owing him by ſome third perſon, would you not think him the unthankfulleſt wretch in the world, that ſhould refuſe this ſo great a benefactor? yet ſuch a wretch and much worſe is every revengeful perſon: Chriſt hath bought us out of eternal ſlavery, and that not with *corruptible things as ſilver and gold,* 1 Pet. 1. 1ᴖ. *but with his own moſt precious blood,* and hath earneſtly recommended to us the love of our brethren, and that with the moſt moving arguments, drawn from the greaneſs of his love to us; and if we ſhall obſtinately refuſe him in ſo juſt, ſo moderate a demand, how unſpeakable a vileneſs is it? And yet this we do down right, if we keep any malice or grudge to any perſon

Sunday XVI. whatſoever. Nay farther, this is not barely an unthankfulneſs, but there is alſo joyned with it a horrible contempt and deſpiſing of him. This peace and unity of brethren was a thing ſo much prized and valued by him, that when he was to leave the World, he thought it the moſt precious thing he could bequeath, and therefore left it by way of legacy to his Diſciples, *John* 14.27. *Peace I leave with you.* We uſe to ſet a great value on the ſlighteſt bequeſts of our dead friends, to be exceeding careful not to loſe them; and therefore if we wilfully bangle away this ſo precious a Legacy of Chriſt, 'tis a plain ſign we want that Love and eſteem of him, which we have of our earthly friends, and that we deſpiſe him as well as his Legacy. The great prevailing of this ſin of uncharitableneſs has made me ſtand thus long on theſe conſiderations, for the ſubduing it. *God grant they may make ſuch impreſſion on the Reader, as may be available to that purpoſe.*

I ſhall add only this one advice, that theſe, or whatſoever other remedies againſt this ſin, muſt be uſed timely: 'Tis oft-times the fruſtrating of bodily medicines, the applying them too late; and 'tis much oftner ſo in ſpiritual; therefore if it be poſſible, let theſe and the like conſiderations be ſo conſtantly and habitually fixt in thy heart, that they may frame it to ſuch meekneſs, as may prevent all riſings of rancour or revenge in thee, for it is much

The firſt riſing of rancour to be ſuppreſt.

much better they ſhould ſerve as armour to prevent, than as balſam to cure the wound. But if this paſſion be not yet ſo ſubdued in thee, but that there will be ſome ſtirrings of it, yet then be ſure to take it at the very firſt riſe, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betimes the foregoing conſiderations, and withal, that this is a time and ſeaſon of trial to thee, wherein thou mayeſt ſhew thou haſt profited in Chriſt's School, there now being an opportunity offered thee either of obeying and pleaſing God, by paſſing by this offence of thy brother, or elſe of obeying and pleaſing Satan, that lover of diſcord, by nouriſhing hatred againſt him. Remember this, I ſay, betimes, before thou be enflamed, for if this fire be throughly kindled, it will caſt ſuch a ſmoak, as will blind thy reaſon, and make thee unfit to judge even in this ſo very plain a caſe, whether it be better by obeying God, to purchaſe to thy ſelf eternal bliſs; or by obeying Satan, eternal torments. Whereas, if thou put the queſtion to thy ſelf before this commotion and diſturbance of mind, 'tis impoſſible but thy underſtanding muſt pronounce for God; And then unleſs thou wilt be ſo perverſe that thou wilt deliberately chuſe death, thou wilt ſurely practiſe according to that ſentence of thy underſtanding. I ſhall add no more on this firſt part of Charity, that of the Affections.

Charity in the actions. I proceed now to that of the Actions; And this indeed it is, whereby the former muſt be approved, we may pretend great charity within, but if none break forth in the Actions, we may ſay of that Love, as S. *James* doth of the Faith he ſpeaks of, *that it is dead*, *Jam.* 2.20. It is the Loving indeed, that muſt *approve our hearts before God*, 1 *John* 3. 18. Now this love in the Actions may likewiſe fitly be diſtributed, as the former was, in relation to the four diſtinct capacities of our brethren, their Souls, their Bodies, their Goods and Credit.

Towards the mind of our Neighbour. The Soul I formerly told you, may be conſidered either in a Natural or ſpiritual ſenſe, and in both of them Charity binds us to do all the good we can. As the Soul ſignifies the Mind of a Man, ſo we are to endeavour the comfort and refreſhment of our brethren, deſire to give them all true cauſe of joy and chearfulneſs; eſpecially when we ſee any under any ſadneſs or heavineſs, then to bring out all the cordials we can procure, that is, to labour by all Chriſtian and fit means to chear the troubled ſpirits of our brethren, to *comfort them that are in any heavineſs*, as the Apoſtle ſpeaks, 2 *Cor.* 1. 4.

His Soul. But the Soul in the Spiritual ſence is yet of greater concernment, and the ſecuring of that is a matter of much greater moment, than the refreſhing of the mind only, in as much as the eternal ſorrows and ſadneſſes of Hell exceed the deepeſt ſorrows of this life; and therefore though we muſt not omit the former, yet on this we are to employ our moſt zealous charities; wherein we are not to content our ſelves with a bare wiſhing well to the Souls of our brethren, this alone is a ſluggiſh ſort of kindneſs, unworthy of thoſe who are to imitate the great Redeemer of Souls, who did and ſuffered ſo much in that purchaſe: no, we muſt add alſo our endeavour to make them that we wiſh them; to this purpoſe it were very reaſonable to propound to our ſelves in all our converſings with others, that one great deſign of doing ſome good to their Souls. If this purpoſe were fixt in our minds, we ſhould then diſcern perhaps many opportunities, which now we overlook, of doing ſomething towards it. The brutiſh ignorance of one would call upon thee to endeavour his inſtruction; the open ſin of another to reprehend and admoniſh him: the faint and weak vertue of another, to confirm and encourage him. Every ſpiritual want of thy brother may give thee ſome occaſion of exerciſing ſome part of this Charity, or if thy circumſtances be ſuch, that upon ſober judging thou think it vain to attempt any thing thy ſelf, as if either thy meanneſs, or thy unquaintedneſs, or any the like impediment be like to render thy exhortations fruitleſs, yet if thou art induſtrious in thy Charity, thou mayeſt probably find out ſome other inſtrument, by whom to do it more ſucceſsfully. There cannot

Sunday XVI. not be a nobler ſtudy than how to benefit mens Souls, and therefore where the direct means are improper, 'tis fit we ſhould whet our wits for attaining of others. Indeed 'tis a ſhame, we ſhould not as induſtriouſly contrive for this great ſpiritual concernment of others, as we do for every worldly trifling intereſt of our own; yet in them we are unwearied, and try one means after another, till we compaſs our end. But if after all our ſerious endeavours, the obſtinacy of men do not ſuffer us, or themſelves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls will not work on them, yet be ſure to continue ſtill to exhort by thy example. Let thy great care and tenderneſs of thy own Soul preach to them the value of theirs, and give not over thy compaſſions to them, but with the Prophet, *Jer.* 13. 17. *Let thy Soul weep in ſecret for them*; and with the *Pſalmiſt*, *Let rivers of waters run down thine eyes, becauſe they keep not God's Law,* Pſal. 119. 136. Yea with Chriſt himſelf weep over them, *who will not know the things that belong to their peace, Luk.*19.42. And when no importunities with them will work, yet even then ceaſe not to importune God for them, that he will draw them to himſelf. Thus we ſee *Samuel,* when he could not diſſwade the people from that ſinful purpoſe they were upon, yet he profeſſes notwithſtanding, that he will not ceaſe praying for them; nay, he lookt on it as ſo much a duty, that it would be ſin for him to omit it, *God forbid*, ſays he, *that I ſhould ſin againſt the Lord in ceaſing to pray for you*, 1 Sam. 12. 23. Nor ſhall we need to fear that our Prayers will be quite loſt, for if they prevail not for thoſe for whom we pour them out, yet however they will return into our own boſoms, *Pſal.* 35. 13. we ſhall be ſure not to miſs of the reward of that Charity.

Charity in reſpect of the Body.

In the ſecond place, we are to exerciſe this Active Charity toward the Bodies of our Neighbours; we are not only to compaſſionate their pains and miſeries, but alſo to do what we can for their eaſe and relief. The good *Samaritan*, *Luk.* 10. had never been propoſed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wiſhes, no nor good words neither that avail in ſuch caſes, as S. *James* tells us, *If a brother or ſiſter be naked and deſtitute of daily food, and one of you ſay unto them, Depart in peace, be ye warmed and filled, notwithſtanding ye give him not thoſe things that are needful for the body, what doth it profit? Ja.*2.15,16. No ſure, it profits them nothing in reſpect of their bodies, and 'twill profit thee as little in reſpect of thy Soul, it will never be reckoned to thee as a Charity. This relieving of the bodily wants of our brethren, is a thing ſo ſtrictly required of us, that we find it ſet down, *Matt.* 25. as the eſpecial thing we ſhall be tried by at the

Sunday XVI. Laſt day, on the omiſſion whereof is grounded that dreadful ſentence, *ver.*41. *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels.* And if it ſhall now be asked, what are the particular acts of this kind which we are to perform? I think we cannot better inform our ſelves for the frequent and ordinary ones, than from this Chapter, where are ſet down theſe ſeverals, *the giving meat to the hungry, and drink to the thirſty, harbouring the ſtranger, cloathing the naked, and viſiting the ſick and impriſoned*; by which viſiting is meant not a bare coming to ſee them, but ſo coming as to comfort and relieve them; for otherwiſe it will be but like the *Levite* in the Goſpel, *Luk.* 10. who came and *looked on the wounded man*, but did no more, which will never be accepted by God. Theſe are common and ordinary exerciſes of this charity, for which we cannot want frequent opportunities. But beſides theſe there may ſometimes by God's eſpecial Providence fall into our hands, occaſions of doing other good offices to the bodies of our Neighbours; we may ſometimes find a wounded man with the *Samaritan*, and then 'tis our duty to do as he did; we may ſometimes find an innocent perſon condemned to death, as *Suſanna* was, and then are with *Daniel* to uſe all poſſible endeavour for their deliverances. This caſe *Solomon* ſeems to refer to, *Prov.* 24.11. *If thou forbear to deliver him that is drawn unto death, and them that are*

Sunday XVI.

ready to be ſlain; if thou ſayeſt, Behold we know it not; doth not he that pondereth the heart conſider? and he that keepeth thy ſoul, doth not he know it? ſhall not he render to every man according to his deeds? We are not lightly to put off the matter with vain excuſes, but to remember that God, who knows our moſt ſecret thoughts, will ſeverely examine, whether we have willingly omitted the performance of ſuch a charity. Sometimes again (nay, God knows often now adays) we may ſee a Man that by a courſe of intemperance is in danger to deſtroy his health, to ſhorten his days, and then it is a due charity not only to the ſoul, but to the body alſo, to endeavour to draw him from it. It's impoſſible to ſet down all the poſſible acts of this corporal charity, becauſe there may ſometimes happen ſuch opportunities as none can foreſee; we are therefore always to carry about us a ſerious reſolution of doing whatever good of this kind we ſhall at any time diſcern occaſion for, and then whenever that occaſion is offer'd, we are to look on it as a call, as it were, from Heaven, to put that reſolution in practice. This part of charity ſeems to be ſo much implanted in our natures as we are men, that we generally account them not only unchriſtian, but inhumane that are void of it; and therefore I hope there will not need much perſuaſion to it, ſince our very nature enclines us; but certainly that very conſideration will ſerve hugely to increaſe the guilt of thoſe that are wanting in it: For ſince this Command is ſo agreeable even to fleſh and blood, our diſobedience to it can proceed from nothing but a ſtubbornneſs and reſiſtance againſt God who gives it.

SUNDAY XVII.

Of Charity; Alms-giving, &c. *Of Charity in reſpect of our Neighbours Credit*, &c. *Of Peace-making: Of going to Law: Of Charity to our Enemies*, &c.

Charity in reſpect of the Goods.

Sect. 1. THE third way of expreſſing this Charity is towards the Goods or Eſtate of our Neighbour; we are to endeavour his thriving and proſperity in theſe outward good things; and to that end, be willing to aſſiſt and further him in all honeſt ways of improving or preſerving them, by any neighbourly and friendly office; Opportunities of this do many times fall out. A man may ſometimes by his power or perſuaſion deliver his Neighbours goods out of the hands of a thief or oppreſſor; ſometimes again by his advice and counſel, he may ſet him in a way of thriving, or turn him from ſome ruinous courſe; and many other occaſions there may be of doing goods turns to another, without any loſs or damage to our ſelves; and then we are to do them, even to our rich neighbours, thoſe that

Towards the Rich.

are as wealthy (perhaps much more ſo) as our ſelves; for though Charity do not bind us to give to thoſe that want leſs than our ſelves, yet when-ever we can further their profit without leſſening our own ſtore, it requires it of us: Nay, if the damage be but light to us in compariſon of the advantage to him, it will become us rather to hazard that light damage, than loſe him that greater advantage.

Towards the Poor.

2. But towards our poor brother, Charity ties us to much more; we are there only to conſider the ſupplying of his wants, and not to ſtick at parting with what is our own, to relieve him, but as far as we are able give freely what is neceſſary to him. This duty of Alms-giving is perfectly neceſſary for the approving our love not only to men, but even to God himſelf, as S. *John* tells us, 1 *Joh.* 3. 17. *Whoſo hath this worlds goods, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his Money ſo much better, that he will ſee his poor brother (who is a man, and bears the Image of God) ſuffer all extremities, rather than part with any thing to relieve him. On the other ſide, the performance of this duty is highly acceptable with God, as well as with men.

3. 'Tis called, *Heb.* 13. 16. *A ſacrifice wherewith God is well-pleaſed*, and again, *Phil.* 4. 18. S. *Paul* calls their Alms to him, *A ſacrifice ac-*

Sunday XVII. *ceptable, well-pleaſing to God*, and the Church hath always lookt on it as ſuch;and therefore joyned it with the ſolemneſt part of worſhip, the holy Sacrament. But becauſe even Sacrifices themſelves under the Law, were often made unacceptable by being maimed and blemiſhed, it will here be neceſſary to enquire what are the due qualifications of this ſacrifice.

Motives of Alms-giving.

4. Of theſe there are ſome that reſpect the motive, ſome the manner of our giving. The motive may be threefold, reſpecting God,our Neighbour, and our ſelves. That which reſpects God is obedience and thankfulneſs to him;he has commanded we ſhould give alms, and therefore one ſpecial end of our doing ſo, muſt be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty,and this is the propereſt way of expreſſing our thankfulneſs for it,for as the *Pſalmiſt* ſaith, *our goodneſs extendeth not unto God, Pſ.16.2.* That tribute which we deſire to pay out of our eſtates, we cannot pay to his Perſon.'Tis the Poor,that are as it were his Proxy and Receivers, and therefore whatever we ſhould by way of thankfulneſs give back again unto God,our alms is the way of doing it.2*ly*, in reſpect of our Neighbour,the motive muſt be a true love and compaſſion to him, a tender fellow-feeling of his wants, and deſire of his comfort and relief. 3*ly*, In reſpect of our ſelves the motive is to be the hope of that eternal reward promiſed to this performance.

This Chriſt points out to us, when he bids us *Lay up our treaſure in heaven*, Mat. 6.20. And to *make us friends of the Mammon of unrighteouſneſs, that they may receive us into everlaſting habitations*, *Luk.* 16. 9. that is, by a charitable diſpenſing of our temporal goods to the poor, to lay up a ſtock in Heaven, to gain a title to thoſe endleſs felicities, which God hath promiſed to the charitable. That is the harveſt we muſt expect of what we ſow in theſe works of mercy, which will be ſo rich as would abundantly recompence us, though we ſhould as the Apoſtle ſpeaks, 1 *Cor.* 13. 3. *Beſtow all our goods to feed the poor.* But then we muſt be ſure we make this our ſole aim, and not inſtead of this, propoſe to our ſelves the praiſe of men, as the motive of our charity, that will rob us of the other; this is expreſly told us by Chriſt, *Mat.* 6. They that ſet their hearts on the credit they ſhall gain with men, muſt take that as their portion, *ver.* 3. *Verily I ſay unto you, they have their reward*; they chuſe, it ſeems, rather to have Men their Pay-Maſters, than God, and to them they are turn'd off; that little airy praiſe they get from them, is all the reward they muſt expect: *Ye have no reward of my Father which is in Heaven*, *ver.* 1. We have therefore need to watch our hearts narrowly, that this deſire of vain glory ſteal not in, and befool us into that miſerable exchange of a vain blaſt of mens breath for thoſe ſubſtantial and eternal joys of Heaven.

Manner of Alms giving.

5. In the ſecond place we muſt take care of our Alms-giving, in reſpect of the manner: and in that, firſt, we muſt give chearfully; Men uſually value a ſmall thing that is given chearfully and with a good heart, more than a much greater, that is wrung from a man with grudging and unwillingneſs; and God is of the ſame mind, he loves a chearful giver, 2 *Cor.* 9. 7. which the Apoſtle makes the reaſon of the foregoing exhortation, of not *giving grudgingly, or as of neceſſity*, ver. 6. And ſure 'tis no unreaſonable thing, that is herein required of us, there being no duty that has to humane nature more of pleaſure and delight, unleſs it be where covetouſneſs or cruelty have quite worked out the Man, and put a ravenous beaſt in his ſtead. Is it not a moſt raviſhing pleaſure to him that hath any bowels, to ſee the joy that a ſeaſonable alms brings to a poor wretch? How it revives and puts new ſpirits in him, that was even ſinking? Certainly, the moſt ſenſual creature alive knows not how to beſtow his Money on any thing, that ſhall bring him in ſo great a delight, and therefore methinks it ſhould be no hard matter to give not only without grudging, but even with a great deal of alacrity and chearfulneſs, it being the fetching in of pleaſure to our ſelves.

Chearfully.

The Fear of impoveriſhing our ſelves by it vain and impious.

6. There is but one Objection can be made againſt this, and that is, that the danger of impoveriſhing ones ſelf by what one gives, may take off that pleaſure, and make Men

either not give at all,or not ſo chearfully. To this I anſwer: That firſt,were this hazard never ſo apparent,yet it being the Command of God that we ſhall thus give, we are yet to obey chearfully, and be as well content to part with our goods in purſuance of this duty, as we are many times called to do upon ſome other.In which caſe Chriſt tells us, *He that forſakes not all that he hath, cannot be his Diſciple.*

7. But ſecondly, this is ſure a vain ſuppoſition, God having particularly promiſed the contrary to the Charitable; that it ſhall bring bleſſings on them, even in theſe outward things. *The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf*, Prov. 11. 25. *He that giveth to the poor ſhall not lack*, *Pr.*28.27. And many the like Texts there are, ſo that one may truly ſay, this objection is grounded in direct unbelief.The ſhort of it is, we dare not truſt God for this. Giving to the poor is directly the putting our wealth into his hands; *He that giveth to the poor lendeth unto the Lord*, Prov.19.17. and that too on ſolemn promiſe of repayment, as it follows in that Verſe, *That which he hath given will he pay him again.* It is amongſt Men thought a great diſparagement,when we refuſe to truſt them; it ſhews we either think them not ſufficient, or not honeſt. How vile an affront is it then to God thus to diſtruſt him? Nay indeed,how horrid blaſphemy, to doubt the ſecurity of that, for which he hath thus expreſly paſt his

Sunday XVII. word, who is Lord of all, and therefore cannot be inſufficient, and who is the God of truth, and therefore will not fail to make good his promiſe? Let not then that infidel fear of future want, contract and ſhut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his Surety, and enters bond with him, and will moſt aſſuredly pay thee with increaſe. Therefore it is ſo far from being damage to thee, thus to give, that it is thy great advantage. Any man would rather chuſe to put his money in ſome ſure hand, where he may both improve, and be certain of it at his need, than to let it lie unprofitable by him, eſpecially if he be in danger of thieves, or other accidents, by which he may probably loſe it. Now alas! all that we poſſeſs is in minutely danger of loſing; innumerable accidents there are, which may in an inſtant bring a rich man to beggary; he that doubts this, let him but read the ſtory of *Job*, and he will there find an example of it: And therefore what ſo prudent courſe can we take for our wealth, as to put it out of the reach of thoſe accidents, by thus lending it to God, where we may be ſure to find it ready at our greateſt need, and that too with improvement and increaſe? In which reſpect it is that the Apoſtle compares Alms to Seed, 2 *Cor.* 9. 10. We know it is the nature of ſeed that is ſown, to multiply and increaſe, and ſo do all our acts of mercy, they return not ſingle and naked to us, but bring in their ſheaves with them, a moſt plenteous and bountiful harveſt. God deals not with our Alms, as we too often do with his Graces, wrap them up in a napkin, ſo that they ſhall never bring in any advantage to us, but makes us moſt rich returns; and therefore we have all reaſon moſt chearfully, yea, joyfully to ſet to this duty, which we have ſuch invitations to, as well in reſpect of our own intereſts, as our Neighbours needs.

Give ſeaſonably.

8. Secondly, We muſt give ſeaſonably: it is true indeed there are ſome ſo poor, that an Alms can never come unſeaſonably, becauſe they always want, yet even to them there may be ſome ſpecial ſeaſons of doing it to their greater advantage; for ſometimes an Alms may not only deliver a poor man from ſome preſent extremity, but by the right timing of it, may ſet him in ſome way of a more comfortable ſubſiſtence afterward. And for the moſt, I preſume it is a good Rule, to diſpenſe what we intend to any, as ſoon as may be, for delays are hurtful oftentimes both to them and our ſelves; firſt, as to them, it is ſure, the longer we delay, the longer they groan under the preſent want, and after we have deſigned them a relief, it is in ſome degree a cruelty to defer beſtowing of it, for ſo long we prolong their ſufferings. You will think him a hard hearted Phyſician that having a certain cure for a Man in pain, ſhould, when he might pre-

ſently apply it, make unneceſſary delays, and ſo keep the poor man ſtill in torture: and the ſame it is here; we want of the due compaſſion, if we can be content our poor brother ſhould have one hour of unneceſſary ſuffering, when we have preſent opportunity of relieving him: or if he be not in ſuch an extremity of want, yet whatever we intend him for his greater comfort, he loſes ſo much of it, as the time of the delay amounts to. Secondly, in reſpect of our ſelves, 'tis ill to defer; for thereby we give advantage to the temptations either of Satan or our own covetous humour, to diſſuade us from it. Thus it fares too often with many Chriſtian duties; for want of a ſpeedy execution, our purpoſes cool, and never come to act; ſo many reſolve they will repent, but becauſe they ſet not immediately upon it, one delay ſucceeds another, and keeps them from ever doing it at all; and ſo 'tis very apt to fall out in this caſe, eſpecially with men who are of a covetous temper, and therefore they of all others ſhould not truſt themſelves thus to delay.

Prudently.

9. Thirdly, we ſhould take care to give prudently, that is, to give moſt, where it is moſt needed, and in ſuch a manner, as may do the receiver moſt good. Charities do often miſcarry for want of this care, for if we give at all adventures to all that ſeem to want, we may ſometimes give more to thoſe, whoſe ſloth and lewdneſs is the cauſe of their want, than to thoſe who beſt deſerve it, and ſo both en-

courage the one in their idleneſs, and diſable our ſelves from giving to the other. Yet I doubt not ſuch may be the preſent wants even of the moſt unworthy, that we are to relieve them, but where no ſuch preſſing need is, we ſhall do beſt to chuſe out the fitter objects of charity, ſuch as are thoſe who either are not able to labour, or elſe have a greater charge than their labour can maintain, and to thoſe our alms ſhould be given alſo in ſuch manner as may be moſt likely to do them good; the manner of which may differ according to the circumſtances of their condition; it may to ſome be caſt perhaps, to give them by little and little, to others the giving it all at once may tend more to their benefit; and ſometimes a ſeaſonable loan may do as well as a gift,and that may be in the power ſometimes of thoſe who are able to give but little: But when we thus lend on charity, we muſt lend freely without Uſe, and alſo with a purpoſe, that if he ſhould prove unable to pay,we will forgive ſo much of the Principal as his needs require, and our abilities will permit. They want much of this charity,who clap up poor debtors in priſon,when they know they have nothing to anſwer the debt, which is a great cruelty,to make another miſerable, when nothing is gained to our ſelves by it.

10. Fourthly, We ſhould give liberally, we muſt not be ſtrait-handed in our alms, and give by ſuch pitiful ſcantlings, as will bring almoſt

Sunday XVII. almoſt no relief to the receiver, for that is a kind of mockery; 'tis as if one ſhould pretend to feed one that is almoſt famiſhed by giving him a crumb of bread; ſuch Doles as that would be moſt ridiculous, yet I fear 'tis too near the proportion of ſome mens alms; ſuch Men are below thoſe Diſciples we read of, who knew only the Baptiſm of *John*, for 'tis to be obſerved, that *John* Baptiſt, who was but the forerunner of Chriſt, makes it a ſpecial part of his doctrine, that he *that hath two coats ſhould impart to him that hath none*, Luk. 3. 11. He ſays not, He that hath ſome great Wardrobe, but even he that hath but two coats muſt part with one of them; from whence we may gather, that whatſoever is above (not our vanity but) our need, ſhould thus be diſpoſed of, when our brethrens neceſſity requires it. But if we look into the firſt time of the Goſpel, we ſhall find Chriſtianity far exceeded this proportion of *John's*, the converts aſſigned not a part only, but frankly *gave all to the uſe of the brethren*, Act. 4. And though that being upon an extraordinary occaſion, will be no meaſure of our conſtant practice, yet it may ſhew us how prime & fundamental a part of Chriſtianity, this of Charity is, that at the very firſt founding of the Church, ſuch vaſt degrees of it were practiſed; and if we farther conſider what precepts of love are given us in the Goſpel, even to the *laying down our lives for the brethren*, 1 *Joh*. 3. 16. we cannot imagine our goods are in God's account ſo much more precious than our lives, that he would command us to be prodigal of the one, and yet allow us to be ſparing of the other. **Sunday XVII.**

11. A multitude of Arguments might be brought to recommend this bounty to all that profeſs Chriſt; I ſhall mention only two, which I find uſed by S *Paul* to the *Corinthians* on this occaſion. The firſt is the example of Chriſt, 2 *Cor.* 8.9. *For ye know the grace of our Lord Jeſus Chriſt, who though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* Chriſt emptied himſelf of all that glory and greatneſs he enjoyed in Heaven with his Father, and ſubmitted himſelf to a life of much meanneſs and poverty, only to enrich us. And therefore for ſhame, let us not grudge to empty our Coffers, to leſſen ſomewhat of our heaps to relieve his poor members. The ſecond, is the expectation of reward, which will be more or leſs, according to the degrees of our Alms, 2 *Cor.* 9.6. *He that ſoweth ſparingly, ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap bountifully.* We think him a very improvident Husband-man that to ſave a little ſeed at preſent, ſows ſo thin, as to ſpoil his crop; and the ſame folly 'twill be in us, if by the ſparingneſs of our alms, we make our ſelves a lank harveſt hereafter, loſe either all, or a great part of thoſe rewards which God hath provided for the liberal alms-giver. What is the proportion which

may

Sunday XVII. may be called a liberal giving, I ſhall not undertake to ſet down, there being degrees even in liberality; one may give liberally, and yet another give more liberally than he; beſides, liberality is to be meaſured, not ſo much by what is given, as by the ability of the giver. A man of a mean eſtate may give leſs than one of a great, and yet be the more liberal perſon, becauſe that little may be more out of his, than the greater is out of the others. Thus we ſee Chriſt pronounces the poor Widow to *have given much more to the Treaſury, than all the rich men, Luk.* 21.3. not that her two mites were more than their rich gifts, but that it was more for her, ſhe having left nothing behind, whereas they gave out of their abundance what they might eaſily ſpare. Every Man muſt herein judge for himſelf; we ſee the Apoſtle, though he earneſtly preſs the *Corinthians* to bounty, yet preſcribes not to them how much they ſhall give, but leaves that to their own breaſts, 2 *Cor.* 9.7. *Every man according as he purpoſeth in his heart, ſo let him give.* But let us ſtill remember, that the more we give (provided we do not thereby fail in the ſupport of thoſe, that moſt immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to ſecure the performance of the duty of alms-giving (whatever the proportion be) we may do very well to follow the advice S. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* 16.2. *Upon* *the firſt day of the week let every one of you lay by him in ſtore as God hath proſpered him.* If Men would do thus, lay by ſomewhat weekly in ſtore for this work of Charity, it were the ſureſt way not to be unprovided of ſomewhat to give when an occaſion offered it ſelf, and by giving ſo by little and little, the expence would become leſs ſenſible, and ſo be a means to prevent thoſe grudgings and repinings, which are apt to attend Men in greater diſburſements; and ſure this were in other reſpects alſo a very proper courſe, for when a Tradeſman caſts up his weekly account, and ſees what his gains have been, 'tis of all others the moſt ſeaſonable time to offer this tribute to God out of what he hath by his Bleſſing gained. If any will ſay they cannot ſo well weekly reckon their gains, as by longer ſpaces of time, I ſhall not contend with them for that preciſe time, let it be done monthly or quarterly, ſo it be done. But that ſomewhat ſhould ſtill be laid by in bank for theſe uſes, rather than left looſe to our ſudden Charities, is ſure very expedient; and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be ſo.

Charity in reſpect of the Credit.

12. The fourth exerciſe of our Charity is towards the credit of our neighbour: and of this we may have many occaſions, ſometimes towards the innocent, and ſometimes alſo towards the guilty. If one whom we know to be an innocent perſon, be ſlandered, and tra-

Sunday XVII. duced, Charity binds us to do what we may for the declaring his innocency, and delivering him from that falſe imputation, and that not only by witneſſing when we are called to it, but by a voluntary offering our teſtimony on his behalf, or if the accuſation be not before a Court of Juſtice, and ſo there be no place for that our more ſolemn teſtimony, but that it be only a ſlander toſt from one to another, yet even there we are to do what we can to clear him, by taking all occaſions publickly to declare what we know of his innocency. But even to the guilty there is ſome Charity of this kind to be performed, ſometimes by concealing the fault, if it be ſuch that no other part of Charity to others make it neceſſary to diſcover it, or it be not ſo notorious, as that it will be ſure to betray it ſelf. The wounds of Reputation are of all others the moſt incurable, and therefore it may well become Chriſtian Charity to prevent them, even where they have been deſerved; and perhaps ſuch a tenderneſs in hiding the fault may ſooner bring the offender to Repentance, if it be ſeconded (as it ought to be) with all earneſtneſs of private admonition: But if the fault be ſuch, that it be not to be concealed, yet ſtill there may be place for this Charity, in extenuating and leſſening it as far as the circumſtances will bear: As if it were done ſuddenly and raſhly, Charity will allow ſome abatement of the Cenſure, which would belong to a deſigned and deliberate Act; and ſo proportionably in other circumſtances. But the moſt frequent exerciſes of this Charity happen toward thoſe, of whoſe either innocency or guilt we have no knowledge, but are by ſome doubtful actions brought under ſuſpicion: And here we muſt remember, that it is the property of love, not to think evil, to judge the beſt; and therefore we are both to abſtain from uncharitable concluſions of them our ſelves, and as much as lies in us, to keep others from them alſo, and ſo endeavour to preſerve the credit of our neighbour; which is oftentimes as much ſhaken by unjuſt ſuſpicions, as it would be by the trueſt accuſation. To theſe caſes, I ſuppoſe, belongs that precept of Chriſt *Matt.*7.1. *Judge not*; and when we conſider how that is backt in the following words, *That ye be not judged*, we ſhall have cauſe to believe it no ſuch light matter as the world ſeems to account it; our unmerciful judging of others will be paid home to us, in the ſtrict and ſevere Judgment of God.

The Acts of Charity in ſome reſpects acts of Juſtice alſo.

13. I have now gone through this Active Charity, as it relates to the four ſeveral capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we ſpake of Juſtice. If any think it improper, that the ſame acts ſhould be made part of Juſtice and Charity too, I ſhall deſire them to conſider, that Charity being by Chriſt's command become a debt to our brethren, all

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Sunday XVII. the parts of it may in that reſpect be ranked under the head of Juſtice, ſince 'tis ſure, paying of debts is a part of that: yet becauſe in our common uſe we do diſtinguiſh between the offices of Juſtice and Charity, I have choſe to enlarge on them in particular reference to Charity. But I deſire it may ſtill be remembred, that whatſoever is under precept, is ſo much a due from us, that we ſin not only againſt Charity but Juſtice too, if we neglect it; which deſerves to be conſidered, the more to ſtir up our care to the performance, and the rather, becauſe there ſeems to be a common error in this point. Men look upon their Acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themſelves, when they have performed any, though never ſo mean, but never blame themſelves, though they omit all; which is a very dangerous, but withal a very natural fruit of the former perſwaſion. If there be any Charities, wherein Juſtice is not concerned, they are thoſe which for the height and degrees of them are not made matter of ſtrict Duty, that is, are not in thoſe degrees commanded by God: and even after theſe, 'twill be very reaſonable for us to labour: but that cannot be done without taking the lower and neceſſary degrees in our way; and therefore let our firſt care be for them.

The great rule of Charity,

14. To help us wherein there will be no better means, than to keep before our eyes that grand rule of *Loving our Neighbours as our ſelves*: This the Apoſtle makes the ſum of our whole duty to our Neighbours, *Rom.* 13.9. Let this therefore be the ſtandard, whereby to meaſure all thy actions, which relate to others; whenever any neceſſity of thy Neighbor's preſents it ſelf to thee, ask thy ſelf, whether, if thou wert in the like caſe, thy love to thy ſelf would not make thee induſtrious for relief, and then reſolve thy love to thy Neighbor muſt have the ſame effect with him.. This is that Royal Law, as S. *James* calls it, *James* 2.8. which all that profeſs themſelves ſubjects to Chriſt, muſt be ruled by; and whoſoever is ſo, will not fail of performing all charities to others, becauſe 'tis ſure he would upon the like occaſions have all ſuch performed to himſelf. There is none but wiſhes to have his good name defended, his poverty reliev'd, his bodily ſuffering ſuccoured, only it may be ſaid, that in the ſpiritual wants, there are ſome ſo careleſs of themſelves, that they wiſh no ſupply, they deſire no reproofs, no inſtructions, nay, are angry when they are given them; it may therefore ſeem that ſuch Men are not by vertue of this rule tied to thoſe ſorts of Charities. To this I anſwer. That the love of our ſelves, which is here ſet as the meaſure of that to our Neighbour, is to be underſtood to be that reaſonable love, which

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Men ought to have, and therefore, though a Man fail of that due love he owes himſelf, yet his Neighbour hath not thereby forfeited his right, he has ſtill a claim to ſuch a degree of our love, as is anſwerable to that, which in right we ſhould bear to our ſelves; and ſuch I am ſure is this care of our ſpiritual eſtate, and therefore 'tis not our deſpiſing our own Souls, that will abſolve us from Charity to other Mens: yet I ſhall not much preſs this duty in ſuch Men, it being neither likely that they will be perſwaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

Peace-making.

15. There is yet one Act of Charity behind, which does not properly fall under any one of the former heads, and yet may relate to them all, and that is, the making peace and amity among others, by doing whereof we may much benefit both the Souls, Bodies, Goods and Credit of our brethren, for all theſe are in danger by ſtrife and contention. The reconciling of enemies is a moſt bleſſed work, and brings a bleſſing on the Actors: We have Chriſt's word for it, *Bleſſed are the Peace-makers*, *Mat.*5.9. and therefore we may be incourag'd diligently to lay hold of all opportunities of doing this office of Charity, to uſe all our Art and endeavour to take up all grudges and quarrels we diſcern among others; neither muſt we only labour to reſtore peace where

it is loſt, but to preſerve it where it is: Firſt, generally, by ſtriving to beget in the hearts of all we converſe with, a true value of that moſt precious Jewel, Peace; Secondly, particularly, by a timely prevention of thoſe jars and unkindneſſes, we ſee likely to fall out. It may many times be in the power of a diſcreet friend or neighbour, to cure thoſe miſtakes and miſapprehenſions, which are the firſt beginnings of quarrels and contentions; and it will be both more eaſie and more profitable, thus to prevent, than pacifie ſtrifes. 'Tis ſure 'tis more eaſie, for when a quarrel is once broken out, 'tis like a violent flame, which cannot ſo ſoon be quencht, as it might have been whileſt it was but a ſmothering fire. And then 'tis alſo more profitable, for it prevents many ſins, which in the progreſs of an open contention, are almoſt ſure to be committed. *Solomon* ſays, *In the multitude of words there wanteth not ſin, Pro.* 10. 19. which cannot more truly be ſaid of any ſorts of words, than thoſe that paſs in anger, and then, though the quarrel be afterwards compoſed, yet thoſe ſins will ſtill remain on their account; and therefore it is a great Charity to prevent them.

He that undertakes it, muſt be peaceable himſelf.

16. But to fit a Man for this ſo excellent an Office of Peace-making, 'tis neceſſary that he be firſt remarkably peaceable himſelf; for with what face canſt thou perſwade others to that which thou wilt not perform thy ſelf? or how canſt thou expect thy perſwaſions ſhould

work? 'Twill be a ready reply in every Man's mouth, *Thou hypocrite caſt out firſt the beam out of thine own eye, Mat. 7. 5.* and therefore be ſure thou qualifie thy ſelf for the work. There is one point of Peaceableneſs which ſeems to be little regarded among Men, and that is in the Caſe of legal treſpaſſes; Men think it nothing to go to Law about every petty trifle, and as long as they have but Law on their ſide, never think they are to blame: but ſure had we that true peaceableneſs of ſpirit which we ought, we ſhould be unwilling for ſuch ſlight matters to trouble and diſquiet our Neighbours. Not that all going to Law is utterly unchriſtian, but ſuch kind of Suits eſpecially, as are upon contentiouſneſs, and ſtoutneſs of humour, to defend ſuch an inconſiderable right, as the parting with will do us little or no harm, or which is yet worſe, to avenge ſuch a treſpaſs. And even in great matters, he that ſhall part with ſomewhat of his Right for love of Peace, does ſurely the moſt Chriſtianly, and moſt agreeably to the advice of the Apoſtle, 1 *Cor.* 6. 7. *Rather to take wrong, and ſuffer our ſelves to be defrauded.* But if the damage be ſo unſupportable, that it is neceſſary for us to go to Law, yet even then we muſt take care of preſerving Peace: firſt by carrying ſtill a friendly and Chriſtian temper towards the party, not ſuffering our hearts to be at all eſtranged from him; ſecondly, by being willing to yield to any reaſonable terms of agree-

Of going to Law.

agreement whenever they ſhall be offered; and truly if we carry not this temper of mind in our ſuits, I ſee not how they can be reconcileable with that peaceableneſs ſo ſtrictly required of all Chriſtians. Let thoſe conſider this who make it their pleaſure themſelves to diſquiet their Neighbour, or their trade, to ſtir up others to do it. This tender regard of Peace both in our ſelves and others, is abſolutely neceſſary to be entertained of all thoſe, who own themſelves to be the ſervants of him, whoſe title it is to be the *Prince of Peace. Iſa.* 9.6.

This Charity of the actions muſt reach to enemies.

17. All that remains to be toucht on concerning this Charity of the Actions, is the extent of it, which muſt be as large as the former of the affections, even to the taking in, not only ſtrangers, and thoſe of no relation to us, but even of our bittereſt enemies. I have already ſpoken ſo much of the Obligation we are under to forgive them, that I ſhall not here ſay any thing of that, but that being ſuppoſed a Duty, 'twill ſure then appear no unreaſonable thing to proceed one ſtep further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and ſo 'twill be no hard matter even to fleſh and blood to do all kind things to them. And indeed this is the way, by which we muſt try the ſincerity of our forgiveneſs. 'Tis eaſie to ſay, I forgive ſuch a Man, but if when an opportunity of doing him good is offered, thou declineſt it, 'tis apparent

parent there yet lurks the old malice in thy heart: where there is a through forgiveneſs, there will be as great a readineſs to benefit an enemy as a friend, nay, perhaps in ſome reſpects a greater; a true charitable perſon looking upon it as an eſpecial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Saviour, by *doing good to them that hate him*, *Matth.*5.44. Let us therefore reſolve that all actions of kindneſs are to be performed to our enemies, for which we have not only the command, but alſo the example of Chriſt, who had not only ſome inward relentings towards us his obſtinate and moſt provoking enemies, but ſhewed it in acts, and thoſe no cheap, or eaſie ones, but ſuch as coſt him his deareſt bloud. And ſurely we can never pretend to be either obeyers of his Command, or followers of his Example, if we grudge to teſtifie our loves to our enemies, by thoſe ſo much cheaper ways *of feeding them in hunger*, and the like; recommended to us by the Apoſtle, *Rom.*12.20. But if we could perform theſe acts of kindneſs to enemies in ſuch manner as might draw them from their enmity, and win them to Peace, the Charity would be doubled; And this we ſhould aim at, for that we ſee the Apoſtle ſets as the end of the forementioned acts of feeding, *&c.* that we may *heap coals of fire on their heads*, not coals to burn, but to melt them into all love and tenderneſs towards us; and this were indeed the moſt compleat way of imitating Chriſt's example, who in all he did and ſuffered for us, deſigned the reconciling of us to himſelf.

Self-love an hindrance to this Charity.

18. I have now ſhewed you the ſeveral parts of our duty to our neighbour, towards the performance whereof I know nothing more neceſſary, than the turning out of our hearts that ſelf-love which ſo often poſſeſſes them, and that ſo wholly, that it leaves no room for Charity, nay, nor Juſtice neither to our Neighbour. By this ſelf-love I mean not that true love of our ſelves, which is the love and care of our Souls (for that would certainly help,not hinder us in this duty) but I mean that immoderate love of our own worldly intereſts and advantages, which is apparently the root of all both injuſtice and uncharitableneſs towards others. We find this ſin of ſelf-love ſet by the Apoſtle in the head of a whole troop of ſins, 2 *Tim.*3.2. as if it were ſome principal officer in Satan's camp; and certainly,not without reaſon,for it never goes without an accurſed train of many other ſins, which like the Dragons tail,*Rev.*12.4. ſweeps away all care of duty to others. We are by it made ſo vehement and intent upon the pleaſing our ſelves, that we have no regard to any body elſe,contrary to the direction of S. *Paul*, *Rom.*15.2. which is, not to pleaſe our ſelves, *But every man to pleaſe his Neighbour for his good to edification*; which he backs with the exam-

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Prayer a means to procure it. 19. But when we have removed this hindrance, we muſt remember that this, as all other graces, proceeds not from our ſelves, it is the gift of God, and therefore we muſt earneſtly pray to him to work it in us, to ſend his holy Spirit, which once appeared in the form of a Dove, a meek and gall-leſs creature, to frame our hearts to the ſame temper, and enable us rightly to perform this duty.

Chriſtian duties both poſſible and pleaſant. 20. I Have now paſt through thoſe ſeveral Branches I at firſt propoſed, and ſhewed you what is our Duty to God, our Selves, and our Neighbour; Of which I may ſay as it is, *Luke* 10.28. *This do and thou ſhalt live.* And ſurely 'tis no impoſſible task to perform this in ſuch a meaſure, as God will graciouſly accept, that is, in Sincerity, though not in Perfection, for God is not that auſtere Maſter, *Luke* 19.20. *That reaps where he has not ſown*; he requires nothing of us, which he is not ready by his Grace to enable us to perform, if we be not wanting to our ſelves, either in asking it by Prayer, or in uſing it by Diligence. And as it is not impoſſible, ſo neither is it ſuch a ſad melancholy task, as Men are apt to think it. 'Tis a ſpecial policy of Satan's, to do as the ſpies did, *Numb.* 23. 28. *Bring up an ill report upon this good Land,* this ſtate of Chriſtian life, thereby to diſcourage us from entring into it, to fright us with I know not what Giants we ſhall meet with; but let us not thus be cheated, let us but take the courage to try, and we ſhall indeed find it a *Canaan, a Land flowing with milk and honey:* God is not in this reſpect to his people, *a wilderneſs, a Land of darkneſs, Jer.* 2. 31. His Service does not bereave Men of any true joy, but helps them to a great deal: Chriſt's yoke is an eaſie, nay, a pleaſant yoke, his burden a light, yea, a gracious burden. There is in the practice of Chriſtian Duties a great deal of preſent pleaſure, and if we feel it not, it is becauſe of the reſiſtance our vicious and ſinful cuſtoms make, which by the contention raiſes an uneaſineſs. But then firſt, that is to be charged only on our ſelves, for having got thoſe ill cuſtoms, and thereby made that hard to us, which in it ſelf is moſt pleaſant, the Duties are not to be accuſed for it. And then ſecondly, even there the pleaſure of ſubduing thoſe ill habits, overcoming thoſe corrupt cuſtoms is ſuch, as hugely outweigheth all the trouble of the combate.

Even when they expoſe us to outward ſufferings.

21. But it will perhaps be ſaid, that ſome parts of piety are of ſuch a nature, as will be very apt to expoſe us to perſecutions and ſufferings in the world, and that thoſe are not joyous but grievous.

Sunday XVII. I anſwer, That even in thoſe there is matter of joy. We ſee the Apoſtles thought it ſo, *They rejoyced that they were counted worthy to ſuffer for Chriſt's name*, Act. 4.41. and S. *Peter* tells us, *That if any ſuffer as a Chriſtian, he is to glorifie God for it*, 1 *Pet*.4.16. There is ſuch a force and vertue in the teſtimony of a good Conſcience, as is able to change the greateſt ſuffering into the greateſt triumph, and that teſtimony we can never have more clear and lively, than when we ſuffer for righteouſneſs ſake; ſo that you ſee Chriſtianity is very amiable even in its ſaddeſt dreſs, the inward comforts of it do far ſurpaſs all the outward tribulations that attend it, and that even in the inſtant while we are in the ſtate of warfare upon earth. But then if we look forward to the crown of our victories, thoſe eternal rewards in Heaven, we can never think thoſe tasks ſad, though we had nothing at preſent to ſweeten them, that have ſuch recompences await them at the end; were our labours never ſo heavy, we could have no cauſe to faint under them. Let us therefore when ever we meet with any diſcouragements in our courſe, fix our eye on this rich prize, and then *run with patience the race which is ſet before us, Heb.* 12.2. follow the Captain of our ſalvation through the greateſt ſufferings, yea, even through the ſame red ſea of bloud which he hath waded, whenever our Obedience to him ſhall require it; for though our fidelity to him ſhould bring us to death it ſelf, we are ſure to be no loſers by it, for to ſuch he hath promiſed a crown of life, the very expectation whereof is able to keep a Chriſtian more chearful in his fetters and dungeon, than a worldling can be in the midſt of his greateſt proſperities.

The danger of delaying our turning to God.

22. All that remains for me farther to add is earneſtly to intreat and beſeech the Reader, that without delay he put himſelf into this ſo pleaſant and gainful a courſe, by ſetting ſincerely to the practice of all thoſe things, which either by this Book, or by any other means he diſcerns to be his Duty: and the further he hath formerly gone out of his way, the more haſte it concerns him to make to get into it, and to uſe the more diligence in walking in it. He that hath a long journey to go, and finds he hath left a great part of his day in a wrong way, will not need much intreaty, either to turn into the right, or to quicken his pace in it. And this is the caſe of all thoſe that have lived in any courſe of ſin, they are in a wrong road, which will never bring them to the place they aim at: nay, which will certainly bring them to the place they moſt fear and abhor; much of their day is ſpent, how much will be left to finiſh their Journey in, none knows, perhaps the next hour, the next minute, the night of death may overtake them; what a madneſs is it then for them to defer one moment to turn out of that Path which leads to certain deſtruction, and to put them-

Sunday XVII.

themſelves in that, which will bring them to bliſs and glory? Yet ſo are Men bewitched, and enchanted with the deceitfulneſs of ſin, that no intreaty, no perſwaſion can prevail with them, to make this ſo reaſonable, ſo neceſſary a change: not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleaſures of ſin as long as they live, and then they hope at their death, or ſome little time before it, to do all the buſineſs of their Souls. But alas! Heaven is too high to be thus jumpt into, the way to it is a long and leiſurely aſcent, which requires time to walk. The hazards of ſuch deferring are more largely ſpoken of in the Diſcourſe of Repentance: I ſhall not here repeat them, but deſire the Reader ſeriouſly to lay them to heart, and then ſurely he will think it ſeaſonable Counſel, that is given by the Wiſe Man, *Ecclus.* 5. 7. *Make no tarrying to turn to the Lord, and put not off from day to day.*

FINIS.

PRIVATE
DEVOTIONS
For Several
OCCASIONS,
ORDINARY
AND
EXTRAORDINARY.

LONDON,
Printed by *R. N.* for *Edward Pawlet,*
MDCXCVI.

Chriſtian Reader,

I *Have, for the help of thy Devotions, ſet down ſome* FORMS *of* PRIVATE PRAYER, *upon* ſeveral occaſions : *If it be thought an omiſſion that there are none for Families, I muſt anſwer for my ſelf, that it was not from any opinion, that God is not as well to be worſhipp'd in the Family as the Cloſet ; but becauſe the Providence of God and the Church hath already furniſhed thee for that purpoſe, infinitely beyond what my utmoſt care could do. I mean the* PUBLICK LITURGY *or* COMMON-PRAYER, *which for all publick addreſſes to God (and ſuch are Family-prayers) are ſo excellent and uſeful, that we may ſay of it, as* David *did of* Goliah'*s Sword,* 1 *Sam.* 21. 9. There is none like it.

DIRECTIONS *for the* MORNING.

As ſoon as ever thou awakeſt in the morning, lift up thy heart to God in this or the like ſhort Prayer.

LORD, as thou haſt awaked my Body from ſleep, ſo by thy Grace awaken my Soul from ſin, and make me ſo to walk before thee this day, and all the reſt of my life, that when the laſt Trumpet ſhall awake me out of my grave, I may riſe to the life immortal, through Jeſus Chriſt.

WHen thou haſt thus begun, ſuffer not (without ſome urgent neceſſity) any worldly thoughts to fill thy mind, till thou haſt alſo paid thy more ſolemn Devotions to Almighty God, and therefore during the time thou art dreſſing thy ſelf, (which ſhould be no longer than common decency requires) exerciſe thy mind in ſome ſpiritual thoughts: As for example, conſider to what Temptations *thy* buſineſs *or* company *that day are moſt like to lay thee open, and arm thy ſelf with Reſolutions againſt them; or again, conſider what* occaſions of doing ſervice *to God, or good to thy Neighbour are that day moſt likely to preſent themſelves, and reſolve to embrace them; and alſo contrive how thou mayeſt improve them to the uttermoſt. But eſpecially it will be fit for thee to examine whether there have any ſin eſcaped thee ſince thy laſt nights examination. If after theſe conſiderations any further leiſure remain, thou mayeſt profitably employ it in meditating on the general* Reſurrection *(whereof our riſing from our Beds is a repreſentation) and of that dreadful* Judgment *which ſhall follow it, and then think with thy ſelf in what preparation thou art for it, and reſolve to husband carefully every minute of thy time towards the fitting thee for that great account. As ſoon as thou art ready, retire to ſome private place, and there offer up to God thy Morning Sacrifice of Praiſe and Prayer.*

Pray-

Prayers for the Morning.

At thy firſt kneeling down, ſay,

O Holy, Bleſſed and Glorious Trinity, three Perſons and one God, have mercy upon me a miſerable ſinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a ſpiritual Sacrifice acceptable to thee by Jeſus Chriſt.

A Thankſgiving.

O Gracious Lord, whoſe mercies endure for ever, I thy unworthy ſervant who have ſo deeply taſted of them, deſire to render thee the tribute of my humbleſt praiſes for them. In thee, O Lord, I live and move and have my being: thou firſt madeſt me to be, and then that I might not be miſerable but happy, thou ſenteſt thy Son out of thy boſom to Redeem me from the power of my ſins by his Grace, and from the puniſhment of them by his Blood, and by both to bring me to his Glory. Thou haſt by thy mercy cauſed me to be born within thy peculiar Fold, the Chriſtian Church, where I was early conſecrated to thee in Baptiſm, and have been partaker of all thoſe ſpiritual helps which might

aid

aid me to perform that Vow I there made to thee; and when by my own wilfulneſs or negligence, I have failed to do it, yet thou in thy manifold mercies haſt not forſaken me, but haſt graciouſly invited me to repentance, afforded me all means both outward and inward for it, and with much patience haſt attended and not cut me off in the acts of thoſe many damning ſins I have committed, as I have moſt juſtly deſerved. It is, O Lord, thy Reſtraining grace alone by which I have been kept back from any the greateſt ſins, and it is thy Inciting and Aſſiſting Grace alone, by which I have been enabled to do any the leaſt good; therefore not unto me, not unto me, but unto thy Name be the praiſes. For theſe and all other thy ſpiritual bleſſings, my ſoul doth magnifie the Lord, and all that is within me praiſe his holy Name. I likewiſe praiſe thee for thoſe many outward Bleſſings I enjoy, as health, friends, food and raiment, the comforts as well as the neceſſaries of this life, for thoſe continual protections of thy hand, by which I and mine are kept from dangers, and thoſe gracious Deliverances thou haſt often afforded out of ſuch as have befallen me, and for that mercy of thine whereby thou haſt ſweetned and allayed thoſe troubles thou haſt not ſeen fit wholly to remove: for thy particular preſervation of me this night, and all other thy goodneſs towards me. Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life; that ſo theſe bleſſings here may be an earneſt of thoſe richer bleſſings thou haſt prepared for thoſe that love thee, and that for his ſake, whom thou haſt made the Author of Eternal Salvation to all that obey him, even Jeſus Chriſt.

A Confeſſion.

O Righteous Lord, who hateſt iniquity, I thy ſinful creature caſt my ſelf at thy feet, acknowledging that I moſt juſtly deſerve to be utterly abhorred and forſaken by thee; for I have drunk iniquity like water, gone on in a continued courſe of ſin and rebellion againſt thee, daily committing thoſe things thou forbiddeſt, and leaving undone thoſe things thou commandeſt; mine heart, which ſhould be an habitation for thy ſpirit, is become a cage of unclean birds, of foul and diſordered affections; and out of this abundance of the heart my mouth ſpeaketh, my hands act, ſo that in thought, word and deed, I continually tranſgreſs againſt thee. [*Here mention the greateſt of thy ſins.*] Nay, O Lord, I have deſpiſed that goodneſs of thine which ſhould lead me to Repentance, hardening my heart againſt all thoſe means thou haſt uſed for my amendment. And now, Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of my ſins? But, O Lord, there is mercy with thee that thou mayeſt be feared. O fit me for that mercy by giving me a deep and hearty Repentance, and then according to thy Goodneſs let thine anger and thy wrath be turned away from me; look upon me in thy Son, my bleſſed Saviour, and for the merit of his ſufferings pardon all my ſins: And, Lord, I beſeech thee, by the power of thy grace ſo to renew and purifie my heart, that I may become a new creature, utterly forſaking every evil way, and living in conſtant, ſincere, univerſal obedience to thee all the reſt of my days, that behaving my ſelf as a good and faithful ſervant, I may by thy mercy at the laſt be received into the joy of my Lord. Grant this for Jeſus Chriſt his ſake.

A Prayer for Grace.

O Moſt gracious God, from whom every good and perfect gift cometh, I wretched creature, that am not able of my ſelf ſo much as to think a good thought, beſeech thee to work in me both to Will and Do according to thy good pleaſure. Inlighten my mind that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord, work in my heart a true Faith, a purifying Hope, and an unfeigned Love towards thee; give me a full Truſt on thee, Zeal for thee, Reverence of all things that relate to thee; make me fearful to offend thee, Thankful for thy mercies, Humble under thy corrections, Devout in thy Service, Sorrowful for my ſins; and grant that in all things I may behave my ſelf ſo, as befits a creature to his Creator, a ſervant to his Lord; enable me likewiſe to perform that Duty I owe to my ſelf; give me that Meekneſs, Humility, and Contentedneſs whereby I may always poſſeſs my Soul in Patience and Thankfulneſs; make me diligent in all my duties, watchful againſt all temptations, perfectly pure and Temperate, and ſo moderate in my moſt lawful enjoyments, that they may never become a ſnare to me; make me alſo, O Lord, to be ſo affected towards my Neighbour, that I never tranſgreſs that Royal Law of thine, of Loving him as my ſelf, grant me exactly to perform all parts of Juſtice, yielding to all whatſoever by any kind of Right becomes their due, and give me ſuch bowels of mercy and compaſſion, that I may never fail to do all acts of Charity to all men, whether Friends or Enemies, according to thy command and example. Finally, I beſeech thee, O Lord, to ſanctifie me throughout, that my whole ſpirit, and ſoul, and body may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt; to whom with thee and the Holy Ghoſt be all honour and glory for ever. *Amen.*

Interceſſion.

O Bleſſed Lord, whoſe mercy is over all thy works, I beſeech thee to have mercy upon all men, and grant that the precious ranſom which was paid by thy Son for all, may be effectual to the ſaving of all. Give thy inlightning Grace to thoſe that are in darkneſs, and thy converting grace to thoſe that are in ſin; look with thy tendereſt compaſſions upon the Univerſal Church. O be favourable and gracious unto *Sion*, build thou the walls of *Jeruſalem*: unite all thoſe that profeſs thy Name to thee, by purity, and holineſs; and to each other by brotherly love. Have mercy on this deſolate Church, and ſinful Nation; thou haſt moved the Land and divided it, heal the ſores thereof for it ſhaketh; make us ſo truly to repent of thoſe ſins which have provoked thy Judgments, that thou alſo mayeſt turn, and repent, and leave a bleſſing behind thee. Bleſs thoſe whom thou haſt appointed our Governours, whether in Church or State: ſo rule their hearts, and ſtrengthen their hands, that they may neither want will nor power to puniſh wickedneſs and vice, and to maintain God's true Religion and Vertue. Have pity, O Lord, on all that are in affliction; be a Father to the Fatherleſs, and plead the cauſe of the Widow, comfort the feeble-minded, ſupport the weak, heal the ſick, relieve the needy, defend the oppreſſed, and ad-

adminiſter to every one according to their ſeveral neceſſities; let thy bleſſings reſt upon all that are near and dear to me, and grant them whatſoever thou ſeeſt neceſſary either to their Bodies or their Souls. [*Here name thy neareſt Relations.*] Reward all thoſe that have done me good, and pardon all thoſe that have done or wiſht me evil, and work in them and me all that good which may make us acceptable in thy ſight, through Jeſus Chriſt.

For Preſervation.

O Merciful God, by whoſe bounty alone it is, that I have this day added to my life, I beſeech thee ſo to guide me in it by thy Grace, that I may do nothing which may diſhonour thee, or wound my own Soul, but that I may diligently apply my ſelf to do all ſuch good works, as thou haſt prepared for me to walk in; and, Lord, I beſeech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be ſafe under thy gracious protection, through Jeſus Chriſt.

O Lord, pardon the wandrings and coldneſs of theſe Petitions, and deal with me, not according either to my Prayers or deſerts, but according to my needs and thine own rich mercies in Jeſus Chriſt, in whoſe bleſſed name and words I conclude theſe my imperfect Prayers; ſaying, *Our Father*, &c.

Directions for Night.

AT NIGHT, *when it draws towards the time of reſt, bethink thy ſelf how thou haſt paſſed the day; examine thine own heart what ſin either of thought, word, or deed thou haſt committed, what opportunity of doing good thou haſt omitted, and whatſoever thou findeſt to accuſe thy ſelf of, confeſs humbly and penitently to God, renew thy purpoſes and reſolutions of amendment, and beg his pardon in Chriſt, and this not ſlightly, and only as of courſe, but with all devout earneſtneſs and heartineſs, as thou wouldeſt do, if thou wert ſure thy death were as near approaching as thy ſleep, which for ought thou knoweſt may be ſo indeed, and therefore thou ſhouldeſt no more venture to ſleep unreconciled to God, than thou wouldeſt dare to die ſo. In the next place conſider what eſpecial and extraordinary mercies thou haſt that day received, as if thou haſt had any great deliverance, either in thy inward man, from ſome dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praiſe for the ſame, or if nothing extraordinary have ſo hapned, and thou haſt been kept even from the approach of danger, thou haſt not the leſs, but the greater cauſe to magnifie God, who hath by his protection ſo guarded thee, that not* *ſo much as the fear of evil hath aſſaulted thee. And therefore omit not to pay him the tribute of humble thankfulneſs, as well for his uſual and daily preſervations, as his more extraordinary deliverances. And above all endeavour ſtill by the conſideration of his mercies to have thy heart the more cloſely knit to him, remembring that every favour received from him is a new engagement upon thee to love and obey him.*

Prayers for Night.

O Holy, Bleſſed and Glorious Trinity, three Perſons and one God, have mercy upon me a miſerable ſinner.

Lord, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a ſpiritual Sacrifice, acceptable unto thee by Jeſus Chriſt.

A Confeſſion.

O MOST Holy Lord God, who art of purer eyes than to behold iniquity, how ſhall I, abominable wretch, dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardneſs to all good, and a readineſs to all evil; but I have defiled my ſelf yet much worſe by my own actual ſins and wicked cuſtoms: I have tranſgreſt my duty to Thee, my Neighbour, and my Self, and that both in thought, in word, and in deed, by doing thoſe things which thou haſt expreſly forbidden, and by neglecting to do thoſe things thou haſt commanded me. And this not only through ignorance and frailty, but knowingly and wilfully, againſt the motions of thy Spirit, and the checks of my own conſcience to the contrary. And to make all theſe out of meaſure ſinful, I have gone on in a daily courſe of repeating theſe provocations againſt thee, notwithſtanding all thy calls to, and my own purpoſes and vows of amendment; yea, this very day I have not ceaſed to add new ſins to all my former guilts. [*Here name the particulars.*] And now, O Lord, what ſhall I ſay, or how ſhall I open my mouth, ſeeing I have done theſe things? I know that the wages of theſe ſins is death; but O thou who willeſt not the death of a ſinner, have mercy upon me; work in me, I beſeech thee, a ſincere contrition, and a perfect hatred of my ſins: and let me not daily confeſs, and yet as daily renew them: but grant, O Lord, that from this inſtant I may give a bill of Divorce to all my moſt beloved luſts, and then be thou pleaſed to marry me to thy ſelf in truth, in righteouſneſs and holineſs. And for all my paſt ſins, O Lord, receive a reconciliation; accept of that ranſom thy bleſſed Son hath paid for me, and for his ſake whom thou haſt ſet forth as a propitiation, pardon all my offences, and receive me to thy favour. And when thou haſt thus ſpoken peace to my ſoul, Lord keep me that I turn not any more to folly, but ſo eſtabliſh me with thy Grace, that no temptation of the World, the Devil, or my own fleſh may ever draw me to offend thee; that being made free from ſin, and becoming a ſervant unto God, I may have my fruit unto holineſs, and the end everlaſting life, through Jeſus Chriſt our Lord.

A Thankſgiving.

O Thou Father of Mercies, who art kind even to the unthankful, I acknowledge my ſelf to have abundantly experimented that gracious property of thine; for notwithſtanding my daily provocations againſt thee, thou ſtill heapeſt mercy and loving kindneſs upon me. All my contempts and deſpiſings of thy ſpiritual favours have not yet made thee withdraw them, but in the riches of thy goodneſs and long-ſuffering thou ſtill continueſt to me the offers of grace and life in thy Son. And all my abuſes of thy temporal bleſſings thou haſt not puniſhed with an utter deprivation of them, but art ſtill pleaſed to afford me a liberal portion of them. The ſins of this day thou haſt not repayed, as juſtly thou might'ſt, by ſweeping me away with a ſwift deſtruction, but haſt ſpared and preſerved me according to the greatneſs of thy mercy. [*Here mention the particular mercies of that day.*] What ſhall I render unto the

Lord, for all theſe benefits he hath done unto me? Lord, let this goodneſs of thine lead me to repentance, and grant that I may not only offer thee thanks and praiſe, but may alſo order my converſation aright, that ſo I may at the laſt ſee the Salvation of God, through Jeſus Chriſt.

Here uſe the Prayer for Grace, and that of Interceſſion appointed for the Morning.

For Preſervation.

O Bleſſed Lord, the Keeper of *Iſrael*, that neither ſlumbereſt nor ſleepeſt, be pleaſed in thy mercy to watch over me this night; keep me by thy grace from all works of darkneſs, and defend me by thy power from all dangers, grant me moderate and refreſhing ſleep, ſuch as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I ſhall lie down in the duſt; and becauſe I know neither the day nor the hour of my Maſter's coming, grant me grace that I may be always ready, that I may never live in ſuch a ſtate as I ſhall fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, ſo that living and dying, I may be thine, through Jeſus Chriſt.

Uſe the ſame concluding Prayer as in the Morning.

AS thou art putting off thy cloaths, think with thy ſelf that the time approaches that thou muſt put off thy body alſo, and then thy Soul muſt appear naked before God's Judgment Seat; *and therefore thou hadſt need be careful to make it ſo clean and pure by repentance and holineſs, that he who will not look on iniquity may graciouſly behold and accept it.*

Let thy bed put thee in mind of thy Grave, and, when thou lyeſt down, ſay,

O Bleſſed Saviour, who by thy precious death and burial didſt take away the ſting of death and the power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my reſt; for it is thou, Lord, only that makeſt me dwell in ſafety.

Into thy hands I commend my ſpirit; for thou haſt redeemed it, O Lord, thou God of truth.

IN the ANCIENT CHURCH *there were, beſides Morning and Night, four other times every day which were called* HOURS OF PRAYER, *and the zeal of thoſe firſt Chriſtians was ſuch, as made them conſtantly ob-*

ſerved. It would be thought too great a ſtrictneſs now in this lukewarm age to enjoyn the like frequency: yet I cannot but mention the example, and ſay that for thoſe who are not by very neceſſary buſineſs prevented, it will be but reaſonable to imitate it, and make up in publick and private thoſe FOUR TIMES *of* PRAYER, *beſides the* OFFICES *already ſet down for* MORNING *and* NIGHT, *and that none may be to ſeek how to exerciſe their devotions at theſe times, I have added divers* COLLECTS *for ſeveral Graces, whereof every man may uſe at each ſuch time of prayer ſo many as his zeal and leiſure ſhall point out to him, adding, if he pleaſe, one of the Confeſſions appointed for morning and night, and never omitting the* LORD's PRAYER.

But if any man's ſtate of life be really ſo buſie, as will not allow him time for ſo long and ſolemn devotions; yet certainly there is no man ſo overlaid with buſineſs, but that he may find leiſure oftentimes in a day to ſay the LORD's PRAYER *alone: and therefore let him uſe that, if he cannot more. But becauſe it is the Character of a Chriſtian,* Phil. 3. 20. That he hath his converſation in Heaven, *it is very fit that beſides theſe ſet times of Prayer, he ſhould divers times in a day by ſhort and ſudden* EJACULATIONS *dart up his ſoul thither. And for this ſort of devotion no man can want leiſure, for it may be performed in the midſt of buſineſs; the Artificer at his work, the Huſbandman*

bandman at his plough may practiſe it. Now as he cannot want time, ſo, that he may not want matter for it, I have thought it not unuſeful out of that rich ſtore-houſe, the BOOK *of* PSALMS, *to furniſh him with ſome Texts, which may very fitly be uſed for this purpoſe; which being learned by heart will always be ready at hand to employ his devotion; and the matter of them being various, ſome for pardon of ſin, ſome for Grace, ſome for the Light of God's countenance, ſome for the Church, ſome for Thanksgiving,* &c. *every man may fit himſelf according to the preſent need and temper of his ſoul. I have given theſe not as a full collection, but only as a taſte, by which the Reader's appetite may be raiſed to ſearch after more in that Book, and other parts of Holy Scripture.*

COLLECTS for ſeveral GRACES.

For Faith.

O Bleſſed Lord, whom without Faith it is impoſſible to pleaſe, let thy Spirit, I beſeech thee, work in me ſuch a Faith, as may be acceptable in thy ſight, even ſuch as worketh by love. O let me not reſt in a dead ineffectual Faith, but grant that it may be ſuch as may ſhew it ſelf by my works, that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Image of that Chriſt, on whom I believe; that ſo at the laſt I may receive the end of my Faith, even the Salvation of my Soul, by the ſame Jeſus Chriſt.

For Hope.

O Lord, who art the hope of all the ends of the Earth, let me never be deſtitute of a well grounded hope, nor yet poſſeſt with a vain preſumption; ſuffer me not to think thou wilt either be reconciled to my ſins, or reject my repentance: but give me, I beſeech thee, ſuch a hope as may be anſwerable to the only ground of hope, thy promiſes, and ſuch as may both encourage and enable me to purifie my ſelf from all filthineſs both of fleſh and ſpirit, that ſo it may indeed become to me an anchor of the ſoul both ſure and ſtedfaſt, entring even within the vail; whither the forerunner is for me entred, even Jeſus Chriſt my High Prieſt and bleſſed Redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thy ſelf, and infinitely bountiful and compaſſionate towards me, I beſeech thee ſuffer not my heart to be ſo hardned through the deceitfulneſs of ſin, as to reſiſt ſuch charms of love, but let them make deep and laſting impreſſions on my ſoul. Lord, thou art pleaſed to require my heart, and thou only haſt right to it. O let me not be ſo ſacrilegiouſly unjuſt as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou ſeeſt it is already uſurped, the World with its vanities hath ſeized it, and like a ſtrong Man armed keeps poſſeſſion. O thou who art ſtronger, come upon him, and take this unworthy heart of mine as thine own ſpoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit. Lord, if thou ſee it fit, be pleaſed to let me taſte of thoſe joys, thoſe raviſhments of thy love, wherewith thy Saints have been ſo tranſported. But if in this I know not what I ask, if I may not chuſe my place in thy Kingdom, yet, O Lord, deny me not to drink of thy cup, let me have ſuch a ſincerity and degree of love, as may make me endure any thing for thy ſake, ſuch a perfect love as may caſt out all fear and ſloth too, that nothing may ſeem to me too grievous to ſuffer, or too difficult to do in obedience to thee; that ſo expreſſing my love by keeping thy Commandments, I may by thy mercy at laſt obtain that Crown of Life, which though haſt promiſed to thoſe that love thee, through Jeſus Chriſt our Lord.

For Sincerity.

O Holy Lord, who requireſt truth in the inward parts, I humbly beſeech thee to purge me from all hypocriſie and unſincerity. The heart, O Lord, is deceitful above all things, and my heart is deceitful above all hearts: O thou who ſearcheſt the heart and reins try me, and ſeek the ground of my heart, and ſuffer not any accurſed thing to lurk within me, but purifie me even with fire, ſo thou conſume my droſs. O Lord, I cannot deceive thee, but I may moſt eaſily deceive my ſelf. I beſeech thee let me not reſt in any ſuch deceit; but bring me to a ſight and hatred of my moſt hidden corruptions, that I may not cheriſh any darling luſt, but make an utter deſtruction of every *Amalekite*. O ſuffer me not to ſpeak peace to my ſelf, when there is no peace, but grant I may judge of my ſelf as thou judgeſt of me, that I may never be at peace with my ſelf, till I am at perfect peace with thee, and by purity of heart be qualified to ſee thee in thy Kingdom through Jeſus Chriſt.

For devotion in Prayer.

O Gracious Lord God, who not only permitteſt, but inviteſt us miſerable and needy creatures, to preſent our petitions to thee, grant I beſeech thee, that the frequency of my prayer may be ſomewhat proportionable to thoſe continual needs I have of thy mercy. Lord, I confeſs, It is the greateſt honour and greateſt advantage, thus to be allowed acceſs to thee; yet ſo ſottiſh and ſtupid is my prophane heart, that it ſhuns or fruſtrates the opportunities of it. My Soul, O

Lord, is poſſeſt with a ſpirit of infirmity, it is bowed together, and can in no wiſe lift up it ſelf to thee. O be thou pleaſed to cure this ſad, this miſerable diſeaſe, to enſpirit and enliven this earthly droſſy heart, that it may freely mount towards thee; that I may ſet a true value on this moſt valuable privilege, and take delight in approaching to thee: and that my approaches may be with a reverence ſome way anſwerable to that awful Majeſty I come before; with an importunity and earneſtneſs anſwerable to thoſe preſſing wants I have to be ſupplied; and with ſuch a fixedneſs and attention of mind, as no wandring thoughts may interrupt: that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into ſin; but may ſo ask that I may receive, ſeek that I may find, knock that it may be opened unto me; that from praying to thee here, I may be tranſlated to the praiſing thee eternally in thy glory through the Merits and Interceſſion of Jeſus Chriſt.

For Humility.

O Thou High and Lofty One, that inhabiteſt Eternity, yet art pleaſed to dwell with the humble ſpirit, pour into my heart, I beſeech thee, that excellent grace of Humility, which may utterly work out all thoſe vain conceits I have of my ſelf; Lord, convince me powerfully of my own wretchedneſs, make me to ſee that I am miſerable, and poor, and blind, and naked, and not only duſt, but ſin; that ſo in all thy diſpenſations towards me, I may lay my hand upon my mouth, and heartily acknowledge that I am leſs than the leaſt of thy mercies, and greater than the greateſt of thy judgments. And, O Lord, grant me not only to walk humbly with my God, but even with Men alſo, that I may not only ſubmit my ſelf to thy rebukes, but even to thoſe of my fellow Chriſtians, and with meekneſs receive and obey their admonitions. And make me ſo to behave my ſelf towards all, that I never do any thing through ſtrife and vainglory; and to that end grant, that in lowlineſs of mind I may eſteem every other Man better than my ſelf, and be willing that others ſhould eſteem them ſo alſo: that I neither nouriſh any high opinion of my ſelf, nor covet one among others; but that deſpiſing the vain praiſe of Men, I may ſeek that praiſe which cometh from thee only. That ſo inſtead of thoſe mean ſervile Arts I have uſed to recommend me to the eſteem of Men, I may now employ all my induſtry and care to approve my ſelf to thee, who reſiſteſt the proud, and giveſt grace to the humble: grant this, O Lord, for his ſake, who humbled himſelf unto the death of the Croſs, Jeſus Chriſt.

For

For the Fear of God.

O Glorious Majeſty, who only art high and to be feared, poſſeſs my ſoul with a holy awe and reverence of thee, that I may give thee the honour due unto thy Name, and may bear ſuch a reſpect to all things which relate to thee, that I may never prophane any holy thing, or ſacrilegiouſly invade what thou haſt ſet apart to thy ſelf. And, O Lord, ſince thou art a God that wilt not clear the guilty, let the dread of thy juſtice make me tremble to provoke thee in any thing. O let me not ſo miſplace my fear, as to be afraid of a Man that ſhall die, and of the Son of man who ſhall be made as graſs, and forget the Lord my Maker; but repleniſh my ſoul with that fear of the Lord, which is the beginning of wiſdom, which may be as a bridle to all my brutiſh appetites, and keep me in a conſtant conformity to thy holy will. Hear me, O Lord, beſeech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own ſalvation, through Jeſus Chriſt.

For Truſt on God.

O Almighty Lord, who never faileſt them that truſt on thee, give me grace, I beſeech thee, in all my difficulties and diſtreſſes, to have recourſe to thee, to reſt and depend on thee; thou ſhalt keep him, O Lord, in perfect peace, whoſe mind is ſtaid on thee. O let me always reſt on this firm Pillar, and never exchange it for the broken reeds of worldly ſuccours; ſuffer not my heart to be overcharged with the cares of this life, taking thought what I ſhall eat, or drink, or wherewithal I ſhall be clothed, but grant that having by honeſt labour and induſtry done my part, I may chearfully commit my ſelf to thy providence, caſting all my care upon thee; and being careful for nothing, but to be of the number of thoſe whom thou owneſt and careſt for, even ſuch as keep thy Teſtimonies, and think upon thy Commandments to do them. That ſeeking firſt thy Kingdom and the righteouſneſs thereof, all theſe outward things may be added unto me in ſuch a meaſure as thy wiſdom knows beſt for me; grant this, O Lord, for Jeſus Chriſt his ſake.

For Thankfulneſs.

O Moſt gracious and bountiful Lord, who filleſt all things living with good, and expecteſt no other return, but praiſe and thankſgiving; let me, O Lord, never defraud thee of that ſo eaſie tribute, but let my heart be ever filled with the ſenſe, and my mouth with the acknowledgment of thy mercies. It is a joyful and pleaſant thing to be thankful; O ſuffer me not, I beſeech thee, to loſe my part in that Divine pleaſure; but grant that as I daily receive bleſſings from thee, ſo I may daily from an affectionate and devout heart offer up thanks to thee; and grant that not only my lips, but my life may ſhew forth thy praiſe, by conſecrating my ſelf to thy ſervice, and walking in holineſs and righteouſneſs before thee all the days of my life, through Jeſus Chriſt my Lord and bleſſed Saviour.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a conſuming fire towards obſtinate ſinners; how ſhall I approach thee, who have ſo many provoking ſins to inflame thy wrath, and ſo little ſincere repentance to incline thy mercy! O be thou pleaſed to ſoften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life; ſtrike this rock, O Lord, that the waters may flow out even flouds of tears to waſh my polluted conſcience. My drowzy Soul hath too long ſlept ſecurely in ſin; Lord, awake it, though it be with thunder, and let me rather feel thy terrors than not feel my ſin. Thou ſenteſt thy bleſſed Son to heal the broken-hearted; but, Lord, what will that avail me, if my heart be whole? O break it that it may be capable of this healing vertue; and grant, I beſeech thee, that having once taſted the bitterneſs of ſin, I may fly from it as from the face of a Serpent, and bring forth fruits of Repentance in amendment of life, to the praiſe and glory of thy grace in Jeſus Chriſt our bleſſed Redeemer.

For Meekneſs.

O Bleſſed Jeſu, who waſt led as a ſheep to the ſlaughter, let, I beſeech thee, that admirable example of Meekneſs quench in me all ſparks of anger and revenge, and work in me ſuch a gentleneſs and calmneſs of Spirit, as no provocations may ever be able to diſturb. Lord, grant I may be ſo far from offering the leaſt injury, that I may never return the greateſt, any otherwiſe than with prayers and kindneſs; that I who have ſo many talents to be forgiven by thee, may never exact pence of my brethren; but that putting on bowels of mercy, meekneſs, long-ſuffering, thy peace may rule in my heart, and make it an acceptable habitation to thee, who art the Prince of Peace, to whom with the Father and holy Spirit be all honour and glory for ever.

For Chaſtity.

O Holy and immaculate Jeſus, whoſe firſt deſcent was into the Virgins womb, and who doſt ſtill love to inhabit only in pure and Virgin hearts, I beſeech thee ſend thy Spirit of purity to cleanſe me from all filthineſs both of fleſh and ſpirit; my body, O Lord, is the Temple of the Holy Ghoſt; O let me never pollute that Temple with any uncleanneſs. And becauſe out of the heart proceed the things that defile the Man; Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there: but enable me I beſeech thee, to keep both body and ſoul pure and undefiled, that ſo I may glorifie thee here both in body and ſpirit, and be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who haſt in thy bounty to Mankind offered to us the uſe of thy good creatures for our corporal refreſhment: grant that I may always uſe this liberty with thankfulneſs and moderation. O let me never be ſo enſlaved to that brutiſh pleaſure of taſte, that my Table become a ſnare to me; but give me I beſeech thee, a perfect abhorrence of all degrees of exceſs, and let me eat and drink only for thoſe ends, and according to thoſe meaſures which thou haſt aſſigned me, for health and not for luxury. And Lord, grant that my purſuits may be not after the meat that periſheth, but after that which endureth to everlaſting life; that hungring and thirſting after righteouſneſs I may be filled with thy grace here, and thy glory hereafter, through Jeſus Chriſt.

For Contentedneſs.

O Merciful God, thy wiſdom is infinite to chuſe, and thy love forward to diſpenſe good things to us; O let me always fully and entirely reſign my ſelf to thy diſpoſals, have no deſires of my own, but a perfect ſatisfaction in thy choices for me; that ſo in whatſoever eſtate I am, I may be therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other mens. And to that end, I beſeech thee, purge my heart of all covetous affections. O let me never yield up any corner of my ſoul to Mammon, but give me ſuch a contempt of theſe fading riches, that whether they increaſe or decreaſe, I may never ſet my heart upon them, but that all my care may be to be rich towards God, to lay up my treaſure in Heaven; that I may ſo ſet my affections on things above, that when Chriſt who is my life ſhall appear, I may alſo appear with him in glory. Grant this, O Lord, for the merits of the ſame Jeſus Chriſt.

For Diligence.

O Lord, who haſt in thy wiſdom ordained that Man ſhould be born to labor, ſuffer me not to reſiſt that deſign of thine, by giving my ſelf up to ſloth and idleneſs; but grant I may ſo imploy my time, and all other talents thou haſt intruſted me with, that I may not fall under the ſentence of the ſlothful and wicked ſervant. Lord, if it be thy will, make me ſome way uſeful to others, that I may not live an unprofitable part of Mankind; but however, O Lord, let me not be uſeleſs to my ſelf, but grant I may give all diligence to make my calling and election ſure. My ſoul is beſet with many and vigilant adverſaries; O let me not fold my hands to ſleep in the midſt of ſo great dangers, but watch and pray, that I enter not into temptation; enduring hardneſs as a good Souldier of Jeſus Chriſt, till at the laſt from this ſtate of warfare, thou tranſlate me to the ſtate of triumph and bliſs in thy Kingdom, through Jeſus Chriſt.

For Juſtice.

O Thou King of Righteouſneſs, who haſt commanded us to keep judgment and do juſtice, be pleaſed by thy Grace to cleanſe my heart and hands from all fraud and injuſtice, and give me a perfect integrity and uprightneſs in all my dealings. O make me ever abhor to uſe my power to oppreſs, or my skill to deceive my brother; and grant I may moſt ſtrictly obſerve that ſacred rule, of doing as I would be done to; that I may not diſhonour my Chriſtian profeſſion by an unjuſt and fraudulent life, but in ſimplicity and godly ſincerity, have my converſation in the world; never ſeeking to heap up treaſures in this life; but preferring a little with righteouſneſs before great revenues without right. Lord, make me exactly careful to render to every Man what by any ſort of obligation becomes his due, that I may never break the bond of any of thoſe relations that thou haſt placed me in, but may ſo behave my ſelf towards all, that none may have any evil thing to ſay of me; that ſo if it be poſſible, I may have peace with all men, or however, I may, by keeping innocency, and taking heed to the thing that is right, have peace at the laſt, even peace with thee, through Jeſus Chriſt our Lord.

For Charity.

O Merciful Lord, who haſt made of one bloud, and redeemed by one ranſom all Nations of Men, let me never harden my bowels againſt any that partake of the ſame nature and redemption with me, but grant me an univerſal charity towards all Men. Give me, O thou father of compaſſions, ſuch a tenderneſs and meltingneſs of heart, that I may be deeply affected with all the miſeries and calamities outward or inward of my brethren, and diligently employ all my abilities for their ſuccour and relief. O let not an unchriſtian ſelf love poſſeſs my heart, but drive out that accurſed ſpirit, and let thy ſpirit of love enter and dwell there, and make me ſeek not to pleaſe my ſelf, but my Neighbour for his good to edification, even as Chriſt pleaſed not himſelf. Lord make me a faithful ſteward of all thoſe Talents thou haſt committed to me for the benefit of others, that ſo when thou ſhalt call me to give an account of my Stewardſhip, I may do it with joy, and not with grief. Grant this merciful Lord, I beſeech thee, for Jeſus Chriſt his ſake.

For Perſeverance.

O Eternal and unchangeable Lord God, who art the ſame yeſterday, and to day, and for ever; Be thou pleaſed to communicate ſome ſmall ray of that Excellence, ſome degree of that ſtability to me thy wretched creature, who am light and unconſtant, turned about with every blaſt; my underſtanding is very deceivable, O eſtabliſh it in thy truth, keep it from the ſnares of ſeducing Spirits, that I may not be led away with the error of the wicked, and fall from my own ſtedfaſtneſs: my Will alſo, O Lord, is irreſolute and wavering, and doth not cleave ſtedfaſtly unto God; my Goodneſs is but as the morning cloud, and as the early dew it paſſeth away. O ſtrengthen and confirm me, and whatever good work thou haſt wrought in me, be pleaſed to accompliſh and perform it until the day of Chriſt. Lord, thou ſeeſt my weakneſs, and thou knoweſt the number and ſtrength of thoſe temptations I have to ſtruggle with. O leave me not to my ſelf, but cover thou my head in the day of battel, and in all ſpiritual combates make me more than Conquerour through him that loved me. O let no terrors or flatteries either of the world or my own fleſh ever draw me from my obedience to thee; but grant that I may continue ſtedfaſt, un-

unmoveable, always abounding in the work of the Lord, and by patient continuing in well doing ſeek, and at laſt obtain Glory, and Honour, and Immortality, and Eternal life, through Jeſus Chriſt our Lord.

A brief Paraphraſe of the

LORD's PRAYER,

To be uſed as a Prayer.

[*Our Father which art in Heaven.*]

O Lord, who dwelleſt in the higheſt Heavens, thou art the Author of our being, thou haſt alſo begotten us again unto a lively hope, and carrieſt towards us the tenderneſs and bowels of a compaſſionate Father. O make us to render to thee the love and obedience of children; and that we may reſemble thee *our Father in Heaven* (that place of true delight and purity) give us a holy diſdain of all the deceitful pleaſures and foul pollutions of this world, and ſo raiſe up our minds, that we may always have our converſation in Heaven, from whence we look for our Saviour the Lord Jeſus Chriſt.

[1. *Hallowed be thy Name.*]

STrike ſuch an awe in our hearts, that we may humbly reverence thee in *Thy Name*, which is great, wonderful and holy; and carry ſuch a ſacred reſpect to all things that relate to thee and thy worſhip, as may expreſs our reverence to thy great Majeſty. Let all the people praiſe thee, O God, let all the people praiſe thee.

[2. *Thy Kingdom come.*]

EStabliſh thy Throne and rule for ever in our ſouls, and by the power of thy grace ſubdue all thoſe rebellious corruptions that exalt themſelves againſt thee: they are thoſe enemies of thine which would not thou ſhould'ſt reign over them. O let them be brought forth and ſlain before thee; and make us ſuch faithful Subjects of this thy *Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then Lord Jeſus come quickly.

[3. *Thy will be done on earth, &c.*]

ENable us by thy grace chearfully to ſuffer *thy Will* in all thy afflictions, and readily perform it in all thy commands: give us of that heavenly zeal to thy Service, wherewith the bleſſed Angels of thy preſence are inſpired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joyned with them to ſing eternal praiſes in thy Kingdom, to God, and to the Lamb for ever.

[4. *Give us this day*, &c.]

GIve us that continual ſupply of thy Grace, which may ſuſtain and nouriſh our ſouls unto eternal life. And be thou pleaſed alſo to provide for our bodies all thoſe things which thou ſeeſt fit for their ſupport, through this our earthly Pilgrimage; and make us chearfully to reſt on thee for them, firſt ſeeking thy Kingdom and the righteouſneſs thereof, and then not doubting but all theſe thing ſhall be added unto us.

[5. *Forgive us our treſpaſſes*, &c.]

HEal our Souls, O Lord, for we have ſinned againſt thee, let thy tender mercies abound towards us,in the *forgiveneſs of all our offences*; And grant,O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren,but give us thoſe bowels of compaſſion to others, which we ſtand in ſo much greater need of from thee,that we may *forgive* as fully and finally upon Chriſt's command,as we deſire to be *forgiven*, for his merits and interceſſion.

[6. *Lead us not into Temptation*, &c.]

O Lord, we have no ſtrength againſt thoſe multitudes of *Temptations* that daily aſſault us, only our eyes are upon thee; O be thou pleaſed either to reſtrain them, or aſſiſt us,and in thy faithfulneſs ſuffer us notto be *tempted* above that we are able, but in all our temptations make us a way to eſcape, that we be not overcome by them, but may when thou ſhalt call us to it, reſiſt even unto blood, ſtriving againſt ſin, that being faithful unto death, thou mayeſt give us the crown of life.

[*For thine is the Kingdom*, &c.]

HEar us, and graciouſly anſwer our Petitions, for thou art the great *King* over all the Earth, whoſe *Power* is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workeſt in us or for us. Therefore bleſſing, honour, glory, and power be unto him that ſitteth upon the Throne, to our God for ever and ever. *Amen.*

Pious EJACULATIONS *taken out of Book of* PSALMS.

For Pardon of Sin.

HAve mercy on me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

Turn thy face from my ſins, and put out all my miſdeeds.

My miſdeeds prevail againſt me; O be thou merciful unto my ſins.

Enter not into Judgment with thy ſervant, for in thy ſight ſhall no man living be juſtified.

For thy Names ſake, O Lord, be merciful unto my ſin, for it is great.

Turn thee, O Lord, and deliver my ſoul. O ſave me for thy mercies ſake.

For Grace.

TEach me to do the thing that pleaſeth thee, for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart to thee, that I may fear thy Name.

Make me a clean heart, O God, and renew a right Spirit within me.

O let my heart be ſound in thy Statutes, that I be not aſhamed.

Incline my heart unto thy Teſtimonies, and not to covetouſneſs.

Turn away mine eyes leſt they behold vanity, and quicken thou me in thy way.

I am a ſtranger upon earth, O hide not thy Commandments from me.

Lord, teach me to number my days, that I may apply my heart unto wiſdom.

For the light of God's Countenance.

LORD, why abhorreſt thou my Soul, and hideſt thy face from me? O hide not thou thy face from me, nor caſt thy Servant away in diſpleaſure.

Thy loving kindneſs is better than life it ſelf.

Lord lift thou up the light of thy Countenance upon me.

Comfort the ſoul of thy ſervant, for unto thee, O Lord, do I lift up my ſoul.

Thanksgiving.

I Will always give thanks unto the Lord, his praiſe ſhall ever be in my Mouth.

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

I will ſing unto the Lord, as long as I live, I will praiſe my God whilſt I have my being.

Praiſed be God, which hath not caſt out my Prayer, nor turned his mercy from me.

Bleſſed be the Lord God, even the God of *Iſrael*, which only doth wondrous things:

And bleſſed be the Name of his Majeſty for ever, and all the Earth ſhall be filled with his Majeſty. *Amen, Amen.*

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me, for my ſoul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge until theſe calamities be over-paſt.

Deliver me, O Lord, from mine enemies, for I flee unto thee to hide me.

O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

Mine eyes are ever looking unto the Lord, for he ſhall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

The ſorrows of my heart are enlarged: O bring thou me out of my Troubles.

For the Church.

O Be favourable and gracious unto Sion, build thou the walls of Jeruſalem.

O God, wherefore art thou abſent from us ſo long? Why is thy wrath ſo hot againſt the ſheep of thy paſture?

O think upon thy Congregation, whom thou haſt purchaſed and redeemed of old.

Look upon the Tribe of thine inheritance, and Mount Sion where thou haſt dwelt.

It is time for thee Lord to lay to thy hand, for they have deſtroyed thy Law.

Ariſe, O God, and maintain thine own cauſe: deliver Iſrael, O God, out of all his troubles.

Brief Heads of Self-Examination, eſpecially before the Sacrament, collected out of the foregoing Treatiſe, concerning the breaches of our Duty.

To GOD.

FAITH.

NOT believing there is a God.

Not believing his Word.

Not believing it practically, ſo as to live according to our belief.

HOPE.

HOPE.

DEſpairing of God's Mercy, ſo as to neglect Duty.

Preſuming groundleſly on it, whilſt we go on in wilful ſin.

LOVE.

NOt loving God for his own Excellencies.

Not loving him for his Goodneſs to us.

Not labouring to pleaſe him.

Not deſiring to draw near to him in his Ordinances.

Not longing to enjoy him in Heaven.

FEAR.

NOt fearing God ſo as to keep from offending him.

Fearing man above him, by committing ſin, to ſhun ſome outward ſuffering.

TRUST.

NOt truſting on God in dangers and diſtreſſes.

Uſing unlawful means to bring us out of them.

Not depending on God for ſupply of our Wants.

Immoderate Care for outward things.

Neglecting to labour, and expecting God ſhould ſupport us in our idleneſs.

Not looking up to God for a bleſſing on our honeſt Endeavours.

HUMILITY.

Not having a high eſteem of God.

Not ſubmitting obediently to act his Will.

Not patiently ſuffering it, but murmuring at his Corrections.

Not amending by them.

Not being thankful to him.

Not acknowledging his Wiſdom in chuſing for us, but having eager and impatient deſires of our own.

HONOUR.

Not honouring God by a reverent uſage of the things that relate to him.

Behaving our ſelves irreverently in his Houſe.

Robbing God by taking things that are conſecrated to him.

Profaning Holy times, the Lord's Day, and the Feaſts and Faſts of the Church.

Neglecting to read the Holy Scriptures, not marking when we do read.

Being careleſs to get knowledge of our duty, chuſing rather to continue ignorant, than put our ſelves to the pains or charge of learning.

Placing Religion in hearing of Sermons, without Practice.

Breaking our Vow made at Baptiſm.

By reſorting to Witches and Conjurers, i.e. *to the Devil.*

By loving the Pomps and Vanities of the World, and following its ſinful cuſtoms.

By fulfilling the luſts of the fleſh.

Prophaning the Lord's Supper.

By coming to it ignorantly, without Examination, Contrition, and purpoſes of New life.

By behaving our ſelves irreverently at it, without Devotion and ſpiritual affection.

By neglecting to keep the Promiſes made at it.

Profaning God's Name, by blaſphemous thoughts, or Diſcourſe.

Giving others occaſion to Blaſpheme him by our vile and wicked lives.

Taking unlawful OATHS.

Perjury.

Swearing in ordinary Communication.

WORSHIP.

NOt Worſhipping God.

Omitting Prayers, publick or private, and being glad of a pretence to do ſo.

Asking unlawful things, or to unlawful ends.

Not purifying our hearts from ſin before we pray.

Not praying with Faith and Humility.

Coldneſs and deadneſs in Prayer.

Wandring thoughts in it.

Irreverent geſtures of body in Prayer.

REPENTANCE.

NEglecting the duty of Repentance.

Not calling our ſelves to daily account for our ſins.

Not aſſigning any ſet or ſolemn times for Humiliation, and Confeſſion, or too ſeldom.

Not deeply conſidering our ſins, to beget contrition.
Not acting revenge upon our ſelves, by Faſting, and other acts of Mortification.

IDOLATRY.

Outward Idolatry in worſhipping of Creatures.
Inward Idolatry, in placing our love, and other affections more on Creatures than the Creator.

To our SELVES.

HUMILITY.

Being puſt up with high conceits of our ſelves.
In reſpect of Natural parts, as Beauty, Wit, &c.
Of worldly riches and honours.
Of Grace.
Greedily ſeeking the praiſe of men.
Directing Chriſtian Actions, as Prayer, Alms, &c. *to that end.*
Committing ſins to avoid reproach from wicked men.

MEEKNESS.

Diſturbing our minds with Anger and peeviſhneſs.

CONSIDERATION.

Not carefully Examining what our Eſtate towards God is.

Not trying our ſelves by the true Rule, i. e. *our Obedience to God's Commands.*

Not weighing the Lawfulneſs of our Actions before we venture on them.

Not examining our paſt Actions, to Repent of the ill, to give God the Glory of the Good.

CONTENTEDNESS.

UNcontentedneſs in our Eſtates.

Greedy deſires after Honour and Riches.

Seeking to gain them by ſinful means.

Envying the condition of other men.

DILIGENCE, WATCHFULNESS.

BEing Negligent in obſerving and reſiſting Temptations.

Not improving Gods gifts, outward, or inward, to his Honour.

Abuſing our natural parts, as Wit, Memory, &c. *to ſin.*

Neglecting or reſiſting the motions of God's Spirit.

CHASTITY.

UNcleanneſs, adultery, fornication, unnatural luſts, &c.

Uncleanneſs of the Eye and Hand.

Filthy and obſcence Talking.

Impure Fancies and Deſires.

Heightning of Luſt by pampering the body.

Not labouring to ſubdue it by Faſting, or other ſeverities.

TEM-

TEMPERANCE.

Eating too much.
Making pleaſure, not Health, the end of Eating.
Being too curious or coſtly in Meats.
Drunkenneſs.
Drinking more than is uſeful to our Bodies, though not to Drunkenneſs.
Waſting the Time or Eſtate in good Fellowſhip.
Abuſing our ſtrength of Brain to the making others Drunk.
Immoderate Sleeping.
Idleneſs and Negligence in our Callings.
Uſing unlawful Recreations.
Being too vehement upon lawful ones.
Spending too much time at them.
Being drawn by them to Anger or Covetouſneſs.
Being proud of Apparel.
Striving to go beyond our rank.
Beſtowing too much time, care or coſt about it.
Abſtaining from ſuch Exceſſes, not out of Conſcience but Covetouſneſs.
Pinching our bodies to fill our Purſes.

To our NEIGHBOUR.

NEGATIVE JUSTICE.

Being injurious to our Neighbour.
Delighting cauſleſly to grieve his mind.

Enſnaring his ſoul in ſin, by Command, Counſel, Enticement or Example.

Affrighting him from Godlineſs, by our ſcoffing at it.

Not ſeeking to bring thoſe to Repentance whom we have led into ſin.

MURDER.

Murder open or ſecret.

Drawing men to intemperance or other vices, which may bring diſeaſes or death.

Stirring men up to quarrelling and fighting.

Maiming or hurting the body of our Neighbour.

Fierceneſs and Rage againſt him.

ADULTERY.

Coveting our Neighbours Wife.

Actually defiling her.

MALICE.

Spoiling the Goods of others upon ſpight and malice.

COVETOUSNESS.

Coveting to gain them to our ſelves.

OPPRESSION.

Oppreſſion by violence and force or colour of Law.

THEFT.

Not paying what we borrow.

Not paying what we have voluntarily promiſed.

Keeping back the Wages of the Servant and hireling.

DECEIT.

UNfaithfulneſs in Truſts, whether to the Living or Dead.

Uſing arts of deceit in Buying and Selling.

Exacting upon the neceſſities of our Neighbours.

FALSE-WITNESS.

BLaſting the Credit of our Neighbour.

By falſe Witneſs.

By Railing.

By Whiſpering.

Incouraging others in their Slanders.

Being forward to believe all ill reports of our Neighbour.

Cauſleſs ſuſpicions.

Raſh Judging of him.

Deſpiſing him for his Infirmities.

Inviting others to do ſo, by ſcoffing and deriding him.

Bearing any Malice in the heart.

Secret wiſhing of death or hurt to our neighbour.

Rejoycing when any Evil befals him.

Neglecting to make what Satisfaction we can, for any ſort of injury done to our Neighbour.

POSITIVE JUSTICE, HUMILITY, LYING.

CHurliſh and proud behaviour to others.

Froward and peeviſh Converſation.

Bitter and reproachful language.

Curſing.

Not paying the reſpect due to the qualities or gifts of others.

Proudly over-looking them.

Seeking to leſſen others eſteem of them.

Not employing our Abilities, whether of Mind or eſtate, in adminiſtring to thoſe whoſe wants require it.

GRATITUDE.

U*Nthankfulneſs to our Benefactors.*

Eſpecially thoſe that admoniſh us.

Not amending upon their reproof.

Being angry at them for it.

Not reverencing our Civil Parent, the lawful Magiſtrate.

Judging and ſpeaking evil of him.

Grudging his juſt Tributes.

Sowing ſedition among people.

Refuſing to obey his lawful Commands.

Riſing up againſt him, or taking part with them that do.

Deſpiſing our Spiritual Fathers.

Not loving them for their works ſake.

Not obeying thoſe commands of God they deliver to us.

Seeking to withhold from them their juſt maintenance.

Forſaking our lawful Paſtors to follow factious Teachers.

PARENTS.

Stubborn and irreverent behaviour to our natural Parents.

Deſpiſing and publiſhing their infirmities.

Not loving them, nor endeavouring to bring them comfort.

Contemning their Counſels.

Murmuring at their Government.

Coveting their Eſtates, though by their death.

Not miniſtring to them in their wants of all ſorts.

Neglecting to pray for God's bleſſing on the ſeveral ſorts of Parents.

Want of natural affection to Children.

Mothers refuſing to Nurſe them without a juſt impediment.

Not bringing them timely to Baptiſm.

Not early inſtructing them in the ways of God.

Suffering them for want of timely correction to get cuſtoms of ſin.

Setting them evil Examples.

Diſcouraging them by harſh and cruel uſage.

Not providing for their ſubſiſtence according to our ability.

Conſuming their portions in our own riot.

Reſerving all till our death, and letting them want in the mean time.

Not ſeeking to entail a bleſſing on them by our Chriſtian lives.

Not heartily praying for them.

Want of affection to our Natural brethren.

Envyings and heart-burnings toward them.

DUTY to BRETHREN.

NOt *loving our ſpiritual brethren,* i. e. *our fellow-Chriſtians.*

Having no fellow-feeling of their ſufferings.

Cauſleſly forſaking their Communion in Holy Duties.

Not taking deeply to heart the Deſolations of the Church.

MARRIAGE.

M*Arrying within the degrees forbidden.*

Marrying for undue ends, as covetouſneſs, luſt, &c.

Unkind, froward, and unquiet behaviour towards the Husband or Wife.

Unfaithfulneſs to the Bed.

Not bearing with the infirmities of each other.

Not endeavouring to advance one anothers good, ſpiritual or temporal.

The Wife reſiſting the lawful commands of her Husband.

Her ſtriving for Rule and Dominion over him.

Not praying for each other.

FRIENDSHIP.

U*Nfaithfulneſs to a Friend.*

Betraying his ſecrets.

Denying him aſſiſtance in his needs.

Neglecting lovingly to admoniſh him.

Flattering him in his faults.

Forſaking his friendſhip upon ſlight or no cauſe.

Making leagues in ſin inſtead of vertuous friendſhip.

SERVANTS.

Servants diſobeying the lawful commands of their Maſters.
Purloining their goods.
Carleſly waſting them.
Murmuring at their rebukes.
Idleneſs.
Eye-ſervice.

MASTERS.

Maſters uſing ſervants tyrannically and cruelly.
Being too remiſs, and ſuffering them to neglect their duty.
Having no care of their Souls.
Not providing them means of inſtruction in Religion.
Not admoniſhing them when they commit Sins.
Not allowing them time and opportunity for Prayer, aad the worſhip of God.

CHARITY.

Want of bowels and Charity to our Neighbours.
Not heartily deſiring their good, ſpiritual or temporal.
Not loving and forgiving enemies.
Taking actual Revenges upon them.
Falſeneſs, profeſſing kindneſs and acting none.

Not labouring to do all the good we can to the ſoul of our Neighbour.

Not aſſiſting him to our power in his bodily diſtreſſes.

Not defending his good Name, when we know him ſlander'd.

Denying him any neighbourly office to preſerve or advance his eſtate.

Not defending him from oppreſſion, when we have power.

Not relieving him in his poverty.

Not giving liberally, and chearfully.

GOING TO LAW.

NOt loving PEACE.

Going to Law upon ſlight occaſions.

Bearing inward Enmity to thoſe we ſue.

Not labouring to make peace among others.

THe uſe of this Catalogue *of* Sins *is this, Upon days of* Humiliation,*eſpecially before the* Sacrament, *read them conſideringly over, and at every particular ask thine own heart,* Am I guilty of this? *And whatſoever by ſuch Examination thou findeſt thy ſelf faulty in, Confeſs particularly, and humbly to God, with all the heightning circumſtances, which may any way increaſe their guilts, and make ſerious reſolutions againſt every ſuch Sin for the future, after which thou mayeſt uſe this form following.*

O LORD, I am aſhamed, and bluſh to lift up my face to thee, for my iniquities are increaſed over my head, and my treſpaſs is grown up even unto Heaven. I have wrought all theſe great provocations, and that in the moſt provoking manner; they have not been only ſingle, but repeated acts of ſin: for, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often committed? Nay, which are not become even habitual and cuſtomary to me? And to this frequency, I have added both a greedineſs, and obſtinacy in ſinning, turning into my courſe as the Horſe ruſheth into the battel, doing evil with both hands, earneſtly, yea, hating to be reformed, and caſting thy words behind me, quenching thy Spirit within me, which teſtified againſt me, to turn me from my evil ways; and fruſtrating all thoſe outward means, whether of judgment or mercy, which thou haſt uſed to draw me to thy ſelf. Nay, O Lord, even my repentances may be numbred amongſt my greateſt ſins: they have ſometimes been feign'd and hypocritical, always ſo ſlight and ineffectual, that they have brought forth no fruit in amendment of life; but I have ſtill returned with the dog to the vomit, and the ſow to the mire again, and have added the breach of reſolutions and vows, to all my former guilts. Thus, O Lord, I am become out of meaſure ſinful, and ſince I have thus choſen death, I am moſt worthy to take part in it, even in the ſecond death, the lake of fire and brimſtone. This, this, O Lord, is in juſtice to be the portion of my cup; to me belongs nothing but ſhame and confuſion of face eternally; but to thee, O Lord God, belongeth mercy and forgiveneſs, though I have rebelled againſt thee: O remember not my ſins and offences, but according to thy mercy think thou upon me, O Lord for thy goodneſs. Thou ſenteſt thy Son to ſeek and to ſave that which was loſt; behold, O Lord, I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, and bring me back to the Shepherd and Biſhop of my ſoul. Let thy Spirit work in me a hearty ſenſe and deteſtation of all my abominations, that true contrition of heart, which thou haſt promiſed not to deſpiſe. And then be thou pleaſed to look on me, to take away all iniquity, and receive me graciouſly; and for his ſake who hath done nothing amiſs, be reconciled to me who have done nothing well; waſh away the guilt of my ſins in his bloud, and ſubdue the power of them by his grace: and grant, O Lord, that I may from this hour bid a final adieu to all ungodlineſs and worldly luſt, that I may never once more caſt a look toward *Sodom*, or long after the fleſh-pots of *Egypt*; but conſecrate my ſelf entirely to thee, to ſerve thee in Righteouſneſs and true Holineſs, reckoning my ſelf to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord and bleſſed Saviour.

This penitential Pſalm *may alſo fitly be uſed.*

PSALM 51.

H*AVE mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences.*

Waſh me througly from my wickedneſs, and cleanſe me from my ſin.

For I acknowledge my faults, and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight, that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold I was ſhapen in wickedneſs, and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts, and ſhall make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with Hyſſop, and I ſhall be clean, thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce.

Turn thy face from my ſins, and put out all my miſdeeds.

Make me a clean heart, O God, and renew a right ſpirit within me.

Caſt me not away from thy preſence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked, and ſinners ſhall be converted unto thee. *Deli-*

Deliver me from bloud-guiltineſs, O God, thou that art the God of my health, and my tongue ſhall ſing of thy Righteouſneſs.

Thou ſhalt open my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offering.

The ſacrifice of God is a troubled ſpirit, a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion, *build thou the walls of* Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with the burnt-offerings and oblations; then they ſhall offer young bullocks upon thine Altar.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now and ever ſhall be, world without end, *Amen.*

PRAYERS BEFORE
The Receiving of the Bleſſed
SACRAMENT.

O Moſt merciful *God*, who haſt in thy great goodneſs prepared this ſpiritual feaſt for ſick and famiſhed ſouls, make my deſires and gaſping after it, anſwerable to my needs of it, I have, with the prodigal, waſted that portion of grace thou beſtowedſt upon me; and therefore do infinitely want a ſupply out of this treaſury: But, O Lord, how ſhall ſuch a wretch as I dare to approach this holy Table? I am dog, how ſhall I preſume to take the childrens bread? Or how ſhall this ſpiritual Manna, this food of Angels, be given to one who hath choſen to feed on husks with Swine? Nay, to one who hath already ſo often trampled theſe precious things under foot, either careleſly neglecting, or unworthily receiving theſe holy myſteries? O Lord, my horrible guiltineſs makes me tremble to come, and yet makes me not dare to keep away, for where, O Lord, ſhall my polluted ſoul be waſhed, if not in this fountain which thou haſt opened for ſin and for uncleanneſs? Hither therefore I come, and thou haſt promiſed, that him that cometh to thee, thou wilt in no wiſe caſt out: This is, O Lord, the bloud of the New Teſtament; grant me ſo to receive it, that it may be to me for remiſſion of ſins, and though I have ſo often and ſo wretchedly broken my part of that Covenant, whereof this Sacrament is a ſeal, yet be thou graciouſly pleaſed to make good thine; to be merciful to my unrighteouſneſs, and to remember my ſins and my iniquities no more: and not only ſo, but to put thy laws into my heart, and to write them in my mind, and by the power of thy grace diſpoſe my ſoul to ſuch a ſincere and conſtant obedience, that I may never again provoke thee. Lord grant that in theſe holy myſteries I may not only commemorate, but effectually receive my bleſſed Saviour, and all the benefits of his Paſſion; and to that end give me ſuch a preparation of ſoul as may qualifie me for it; give me a deep ſenſe of my ſins and unworthineſs, that being weary and heavy laden, I may be capable of his refreſhings, and by being ſuppled in my own tears, I may be the fitter to be waſhed in his bloud; raiſe up my dull and earthly mind from groveling here below, and inſpire it with a holy zeal, that I may with ſpiritual affection approach this ſpiritual feaſt; and let, O Lord, that infinite love of Chriſt in dying for ſo wretched a ſinner, inflame my frozen benum'd ſoul, and kindle in me that ſacred fire of love to him, and that ſo vehement, that no waters may quench, no flouds drown it, ſuch as may burn up all my droſs; not leave one unmortified luſt in my ſoul: and ſuch as may alſo extend it ſelf to all whom thou haſt given me command and example to love, even enemies as well as friends. Finally, O Lord, I beſeech thee to cloath me in the wedding garment, and make me, though of my ſelf a moſt unworthy, yet by thy mercy an acceptable gueſt at this holy Table: that I may not eat nor drink my own condemnation, but may have my pardon ſealed, my weakneſs repaired, my corruptions ſubdued, and my ſoul ſo inſeparably united to thee, that no temptations may ever be able to diſſolve the union, but that being begun here in grace it may be conſummated in Glory. Grant this, O Lord, for thy dear Son's ſake, Jeſus Chriſt.

Another.

O Bleſſed Jeſus, who once offeredſt up thy ſelf for me upon the Croſs, and now offereſt thy ſelf to me in the Sacrament, let not, I beſeech thee, my impenitence and unworthineſs fruſtrate theſe ſo ineſtimable mercies to me, but qualifie me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am ſo clogg'd with guilt, ſo holden with the cords of my ſins, that I am not able to move towards thee, O looſe me from this band, wherewith Satan and my own luſts have bound me, and draw me that I may run after thee. O Lord, thou ſeeſt daily how eagerly I purſue the paths that lead to death; but when thou inviteſt me to life and glory, I turn my back, and forſake my own mercy. How often hath this feaſt been prepared, and I have with frivolous excuſes abſented my ſelf! or if I have come, it hath been rather to defie than to adore thee; I have brought ſuch troops of thy profeſſed enemies, unrepented ſins, along with me, as if I came not to commemorate, but renew thy paſſion, crucifying thee afreſh, and putting thee to open ſhame. And now of what puniſhment ſhall I be thought worthy, who have thus trampl'd under foot the Son of God, and counted the bloud of the Covenant an unholy thing? Yet, O merciful Jeſu, this bloud is my only refuge: O let this make my atonement, or I periſh eternally. Wherefore didſt thou ſhed it, but to ſave ſinners? Neither can the merit of it be overwhelmed either by the greatneſs or number of ſins. I am a ſinner, a great one, O let me find its ſaving efficacy. Be merciful unto me, O God, be merciful to me, for my ſoul truſteth in thee, and in the clefts of thy wounds ſhall be my refuge, until the Father's indignation be overpaſt. O thou who haſt as my High-Prieſt ſacrificed for me, intercede for me alſo, and plead thy meritorious ſufferings on my behalf, and ſuffer not, O my Redeemer, the price of thy bloud to be utterly loſt: And grant, O Lord, that as the ſins I have to be forgiven are many, ſo I may love much. Lord, thou ſeeſt what faint, what cold affections I have towards thee; O warm and enliven them: and as in this Sacrament that tranſcendent love of thine in dying for me is ſhed forth, ſo I beſeech thee let it convey ſuch grace into me as may enable me to make ſome returns of love: O let this divine fire deſcend from Heaven into my ſoul, and let my ſins be the burnt-offering for it to conſume, that there may not any corrupt affection, any curſed thing be ſheltered in my heart; that I may never again defile that place which thou haſt choſen for thy Temple. Thou diedſt, O dear Jeſu, to redeem me from all iniquity, O let me not again ſell my ſelf to work wickedneſs. But grant that I may approach thee at this time with moſt ſincere and fixed reſolutions of an entire reformation, and let me receive ſuch grace and ſtrength from thee, as may enable me faithfully to perform them. Lord, there are many old habituated diſeaſes my ſoul groans under. [*Here mention thy moſt prevailing Corruptions.*] And though I lie never ſo long at the Pool of *Betheſda*, come never ſo often to thy Table, yet unleſs thou be pleaſed to put forth thy healing virtue, they will ſtill remain uncured. O thou bleſſed Phyſician of ſouls, heal me, and grant that I may now ſo touch thee, that every one of theſe loathſom iſſues may immediately ſtanch, that theſe ſickneſſes may not be unto death, but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying ſo polluted a wretch. O Chriſt hear me, and grant I may now approach thee with ſuch humility and contrition, love and devotion, that thou maiſt vouchſafe to come unto me, and abide with me, communicating to me thy ſelf, and all the merits of thy Paſſion. And then, O Lord, let no accuſations of Satan, or my own conſcience amaze or diſtract me, but having peace with thee, let me alſo have peace in my ſelf, that this Wine may make glad, this Bread of life may ſtrengthen my heart, and enable me chearfully to run the way of thy Commandments. Grant this, merciful Saviour, for thine own bowels and compaſſions ſake.

EJACULATIONS to be uſed at the LORD's SUPPER.

LORD, I am not worthy that thou ſhouldſt come under my roof.

I have ſinned: What ſhall I do unto thee, O thou preſerver of Men.

[*Here recollect ſome of thy greateſt ſins.*]

If thou, Lord, ſhouldſt be extreme to mark what is done amiſs, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleaſed.

Hearken to the cry of his bloud, which ſpeaketh better things than that of *Abel.*

By his Agony and bloudy Sweat, by his Croſs and Paſſion, good Lord deliver me.

O Lamb of God, which takeſt away the ſins of the world, grant me thy Peace.

O Lamb of God, which takeſt away the ſins of the world, have mercy upon me.

Immediately before Receiving.

THou haſt ſaid that he that eateth thy fleſh and drinketh thy bloud, hath eternal life.

Behold the ſervant of the Lord, be it unto me according to thy word.

At the Receiving of the Bread.

BY thy Crucified Body deliver me from this body of death.

At the Receiving of the Cup.

O Let this bloud of thine purge my conſcience from dead works to ſerve the living God.

Lord, if thou wilt thou canſt make me clean.

O touch me, and ſay, I will, be thou clean.

After Receiving.

WHat ſhall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

Therefore bleſſing, honour, glory and power, be to him that ſitteth upon the Throne, and to the Lamb for ever and ever, *Amen.*

I have ſworn and am ſtedfaſtly purpoſed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my foot-ſteps ſlip not.

A Thankſgiving after the Receiving of the Sacrament.

O Thou Fountain of all Goodneſs, from whom every good and perfect Gift cometh, and to whom all honour and glory ſhould be returned, I deſire with all the moſt fervent and inflamed affections of a grateful heart, to bleſs and praiſe thee for thoſe ineſtimable mercies thou haſt vouchſafed me. Lord, what is man that thou ſhouldſt ſo regard him, as to ſend thy beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I, the worſt of men, that I ſhould have any part in this atonement, who have ſo often deſpiſed him and his ſufferings? O the height and depth of this mercy of thine, that art pleaſed to admit me to the renewing of that Covenant with thee, which I have ſo often and ſo perverſly broken! That I, who am not worthy of that daily Bread which ſuſtains the body, ſhould be made partaker of this bread of life, which nouriſheth the ſoul, and that the God of all purity ſhould vouchſafe to unite himſelf to ſo polluted a wretch! O my God ſuffer me no more, I beſeech thee, to turn thy Grace into wantonneſs, to make thy mercy an occaſion of ſecurity, but let this unſpeakable love of thine conſtrain me to obedience, that ſince my bleſſed Lord hath died for me, I may no longer live unto my ſelf, but to him. O

Lord, I know there is no concord between Chriſt and *Belial*, therefore ſince he hath now been pleaſed to enter my heart, O let me never permit any luſt to chaſe him thence, but let him that hath ſo dearly bought me, ſtill keep poſſeſſion of me, and let nothing ever take me out of his hand. To this end be thou graciouſly pleaſed to watch over me, and defend me from all aſſaults of my ſpiritual enemies; but eſpecially deliver me from my ſelf, from the treachery of my own heart, which is too willing to yield it ſelf a prey. And where thou ſeeſt I am either by nature or cuſtom moſt weak, there do thou, I beſeech thee, magnifie thy power in my preſervation. [*Here mention thy moſt dangerous temptations.*] And Lord, let my Saviour's ſufferings for my ſins, and the Vows I have now made againſt them, never depart from my mind; but let the remembrance of the one enable me to perform the other, that I may never make truce with thoſe luſts which nailed his hands, pierced his ſide, and made his Soul heavy to the death: But that having now a new liſted my ſelf under his Banner, I may fight manfully, and follow the Captain of my Salvation, even through a ſea of blood. Lord, lift up my hands that hang down, and my feeble knees that I faint not in this warfare: O be thou my ſtrength, who am not able of my ſelf to ſtruggle with the ſlighteſt temptations. How often have I turned my back in the day of battel? How many of theſe

Sacramental Vows have I violated? And Lord, I have ſtill the ſame unconſtant deceitful heart to betray me to the breach of this. O thou who art Yea, and Amen, in whom there is no ſhadow of change, communicate to me, I beſeech thee, ſuch a ſtability of mind, that I may no more thus ſtart aſide like a broken bow; but that having my heart whole with thee, I may continue ſtedfaſt in thy Covenant, that not one good purpoſe which thy Spirit hath raiſed in me this day may vaniſh, as ſo many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits and mediation of my Crucified Saviour.

A Prayer of Interceſſion to be uſed either before or after the Receiving of the Sacrament.

O Moſt gracious Lord, who ſo tenderly lovedſt Mankind, as to give thy dear Son out of thy boſom to be a propitiation for the ſins of the whole world, grant that the effect of this Redemption may be as univerſal as the deſign of it, that it may be to the Salvation of All. O let no perſon by impenitence and wilful ſin forfeit his part in it, but by the power of thy grace bring all, even the moſt obſtinate ſinners to repentance. Inlighten all that ſit in darkneſs, all Jews, Turks, Infidels and Hereticks; take from them all blindneſs, hardneſs of heart and contempt of thy Word, and ſo fetch them home, bleſſed Lord, unto thy fold, that they may be ſaved among the number of the true *Iſraelites*. And for all thoſe, upon whom the Name of thy Son is called: grant, O Lord, that their converſations may be ſuch as becometh the Goſpel of Chriſt; that his Name be no longer blaſphemed among the Heathens through us. O bleſſed Lord, how long ſhall Chriſtendom continue the vileſt part of the world, a ſink of all thoſe abominable pollutions, which even Barbarians deteſt? O let not our profeſſion and our practice be always at ſo wide a diſtance. Let not the Diſciples of the holy and immaculate Jeſus be of all others the moſt profane and impure. Let not the ſubjects of the Prince of Peace be of all others the moſt contentious and bloody; But make us Chriſtians in deed as well as in name, that we may walk worthy of that holy Vocation wherewith we are called, and may all with one mind and one mouth glorifie thee the Father of our Lord Jeſus Chriſt. Have mercy on this languiſhing Church, look down from Heaven, the habitation of thy holineſs, and of thy glory. Where is thy zeal and thy ſtrength, the ſounding of thy bowels and of thy mercies towards us? Are they reſtrained? Be not wroth very ſore, O Lord, neither remember iniquity for ever, but though our backſlidings are many, and we have grievouſly rebelled, yet according to all thy goodneſs, let thy anger and thy fury be turned away, and cauſe thy face to ſhine upon thy Sanctuary which is deſolate, for the Lord's ſake; and ſo ſeparate between us and our ſins, that they may no longer ſeparate between us and our God. Save and defend all Chriſtian Kings, Princes and Governours, eſpecially thoſe to whom we owe ſubjection; plead thou their cauſe, O Lord, againſt thoſe that ſtrive with them, and fight thou againſt thoſe that fight againſt them: and ſo guide and aſſiſt them in the diſcharge of that Office whereunto thou haſt appointed them, that under them we may lead a quiet and peaceable life in all godlineſs and honeſty. Bleſs them that wait at thine Altar, open thou their lips that their mouth may ſhew forth thy praiſe. O let not the Lights of the world be put under buſhels, but place them in their Candleſticks, that they may give light to all that are in the houſe. Let not *Jeroboam*'s Prieſts profane thy Service, but let the Seed of *Aaron* ſtill miniſter before thee. And, O thou Father of mercies, and God of all comfort, ſuccour and relieve all that are in affliction; deliver the outcaſt and poor, help them to right that ſuffer wrong, let the ſorrowful ſighing of the Priſoners come before thee, and according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die; grant eaſe to thoſe that are in pain, ſupplies to thoſe that ſuffer want, give to all preſumptuous ſinners a ſenſe of their ſins, and to all deſpairing, a ſight of thy mercies;and do thou,O Lord,for every one abundantly above what they can ask or think.Forgive my enemies, perſecutors and ſlanderers, and turn their hearts. Pour down thy Bleſſings on all my Friends and Benefactors, all who have commended themſelves to my Prayers. [*Here thou mayeſt name particular perſons.*] And grant, O merciful Father, that through this blood of the Croſs, we may all be preſented pure and unblameable, and unreproveable in thy ſight; that ſo we may be admitted into that place of purity, where no unclean thing can enter, there to ſing eternal praiſes to Father,Son and Holy Ghoſt for ever.

A Prayer in Times of common Perſecution.

O BLESSED Saviour, who haſt made the Croſs the badge of thy Diſciples, enable me,I beſeech thee,willingly and chearfully to embrace it: thou ſeeſt, O Lord,I am fallen into days, wherein he that departeth from evil maketh himſelf a Pray; O make me ſo readily to expoſe all my outward concernments, when my obedience to thee requireth it, that what falls as a Prey to men, may by thee be accepted as a Sacrifice to God. Lord preſerve me ſo by thy grace that I never ſuffer as an evil doer; and then, O Lord, if it be my lot to ſuffer as a Chriſtian, let me not be aſhamed, but rejoyce that I am counted worthy to ſuffer for thy Name. O thou who for my ſake enduredſt the Croſs, and deſpiſeſt the ſhame, let the example of that love and patience prevail againſt all the tremblings of my corrupt heart, that no terrors may ever be able to ſhake my conſtancy, but that how long ſoever thou ſhalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedneſs. Lord, thou knoweſt whereof I am made, thou remembreſt that I am but fleſh; and fleſh, O Lord, ſhrinks at the approach of any thing grievous. It is thy Spirit, thy Spirit alone, that can uphold me: O eſtabliſh me with thy free Spirit, that I be not weary and faint in my mind. And by how much the greater thou diſcerneſt my weakneſs, ſo much the more do thou ſhew forth thy power in me, and make me, O Lord, in all temptations ſtedfaſtly to look to thee, the author and finiſher of my faith, that ſo I may run the race which is ſet before me, and reſiſt even unto blood, ſtriving againſt ſin. O dear Jeſus, hear me, and though Satan deſire to have me, that he may winnow me as Wheat, yet do thou, O bleſſed Mediator, pray for me that my Faith fail not, but that though it be tried with fire, it may be found unto praiſe and glory, and honour at thy appearing. And, O Lord, I beſeech thee, grant that I may preſerve not only conſtancy towards God, but charity alſo towards men, even thoſe whom thou ſhalt permit to be the inſtruments of my ſufferings: Lord, let me not fail to imitate that admirable meekneſs of thine, in loving and praying for my greateſt perſecutors;and do thou,O Lord, overcome all their evil with thy infinite goodneſs,turn their hearts, and draw them powerfully to thy ſelf, and at laſt receive both me and mine enemies into thoſe manſions of peace and reſt where thou reigneſt with the Father, and the Holy Ghoſt, one God for ever.

A Prayer in time of Affliction.

O JUST and holy Lord, who with rebukes doſt chaſten man for ſin, I deſire unfeignedly to humble my ſelf under thy mighty hand, which now lies heavy upon me; I heartily acknowledge,O Lord, that all I do, all I can ſuffer, is but the due reward of my deeds, and therefore in thy ſevereſt inflictions I muſt ſtill ſay, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beſeech thee in judgment remember mercy, and though my ſins have enforced thee to ſtrike, yet conſider my weakneſs, and let not thy ſtripes be more heavy or more laſting than thou ſeeſt profitable for my ſoul; correct me,but with the chaſtiſement of a father,not with the wounds of an enemy; and though thou take not off thy rod, yet take away thine anger. Lord,do not abhor my ſoul, nor caſt thy ſervant away in diſpleaſure, but pardon my ſins, I beſeech thee; and if yet in thy fatherly wiſdom thou ſee fit to prolong thy corrections, thy bleſſed will be done. I caſt my ſelf, O Lord, at thy feet, do with me what thou pleaſeſt. Try me as ſilver is tried, ſo thou bring me out purified. And, Lord, make even my fleſh alſo to ſubſcribe to this reſignation, that there may be nothing in me that may rebel againſt thy hand; but that having perfectly ſuppreſt all repining thoughts, I may chearfully drink of this cup. And how bitter ſoever thou ſhalt pleaſe to make it, Lord, let it prove medicinal, and cure all the diſeaſes of my Soul, that it may bring forth in me the peaceable fruit of Righteouſneſs. That ſo theſe light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of Glory, through Jeſus Chriſt.

A Thankſgiving for Deliverance.

O Bleſſed Lord, who art gracious and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil; I thankfully acknowledge before thee, that thou haſt not dealt with me after my ſins, nor rewarded me according to my iniquities. My rebellions, O Lord, deſerve to be ſcourged with Scorpions, and thou haſt corrected them only with a gentle and fatherly Rod; neither haſt thou ſuffered me to lie long under that, but haſt given me a timely and a gracious iſſue out of my late diſtreſſes. O Lord, I will be glad and rejoyce in thy mercy, for thou haſt conſidered my trouble, and haſt known my ſoul in adverſity. Thou haſt ſmitten, and thou haſt healed me. O let theſe various methods of thine have their proper effects upon my ſoul, that I who have felt the ſmart of thy Chaſtiſements, may ſtand in awe and not ſin: and that I who have likewiſe felt the ſweet refreſhings of thy mercy, may have my heart raviſhed with it, and knit to thee in the firmeſt bands of love; and that by both I may be preſerved in a conſtant, entire obedience to thee all my days, through Jeſus Chriſt.

Directions for the time of Sickneſs.

When thou findeſt thy ſelf viſited with ſickneſs, thou art immediately to remember that it is God, which with rebukes doth chaſten man for ſin. *And therefore let thy firſt care be, to find out what it is that provokes him to ſmite thee; and to that purpoſe* Examine *thine own heart, ſearch diligently what guilts lie there, confeſs them humbly and penitently to* God, *and for the greater ſecurity renew thy* Repentance *for all the old ſins of thy former life, beg moſt earneſtly and importunately his mercy and pardon in Chriſt Jeſus, and put on ſincere and zealous reſolutions of forſaking every evil way, for the reſt of that time which God ſhall ſpare thee. And that thy own heart deceive thee not in this ſo weighty a buſineſs it will be wiſdom to ſend for ſome godly* Divine, *not*

not only to aſſiſt thee with his Prayers, but with his counſel alſo. And to that purpoſe open thy heart ſo freely to him, that he may be able to judge whether thy Repentance be ſuch, as may give thee confidence to appear before God's dreadful Tribunal, and that if it be not, he may help thee what he can towards the making it ſo. And when thou haſt thus provided for thy better part, thy Soul, then conſider thy Body alſo, and as the Wiſe man ſaith, Ecclus. 38. 12. Give place to the Phyſician, for the Lord hath created him. *Uſe ſuch means as may be moſt likely to recover thy health, but always remember that the ſucceſs of them muſt come from God; and beware of* Aſa*'s ſin, who* ſought to the Phyſicians, and not to the Lord, 2 *Chron.* 6. 12. *Diſpoſe alſo betimes of thy temporal affairs, by making thy* Will, *and ſetting all things in ſuch order as thou meaneſt finally to leave them in, and defer it not till thy ſickneſs grow more violent: for then perhaps thou ſhalt not have ſuch uſe of thy Reaſon as may fit thee for it; or if thou have, it will be then much more ſeaſonable to employ thy Thoughts on higher things, on the World thou art going to, rather than that thou art about to leave; we cannot carry the things of this world with us when we go hence, and it is not fit we ſhould carry the thoughts of them. Therefore let thoſe be early diſpatched, that they may not diſturb thee at laſt.*

A Prayer for a Sick Perſon.

O Merciful and Righteous Lord, the God of health and of ſickneſs, of life and of death, I moſt unfeignedly acknowledge that my great abuſe of thoſe many days of ſtrength and welfare, which thou haſt afforded me, hath moſt juſtly deſerved thy preſent Viſitation. I deſire, O Lord, humbly to accept of this puniſhment of mine iniquity,and to bear the indignation of the Lord, becauſe I have ſinned againſt him. And,O Thou merciful Father, who deſigneſt not the ruine, but the amendment of thoſe whom thou ſcourgeſt, I beſeech thee by thy grace ſo to ſanctifie this correction of thine to me, that this ſickneſs of my body may be a means of health to my Soul; make me diligent to ſearch my heart, and do thou, O Lord, enable me to diſcover every accurſed thing how cloſely ſoever concealed there, that by the removal thereof, I may make way for the removal of this puniſhment. Heal my ſoul, O Lord, which hath ſinned againſt thee; and then, if it be thy bleſſed will, heal my body alſo: reſtore the voice of joy and health unto my dwelling, that I may live to praiſe thee, and to bring forth fruits of repentance. But if in thy wiſdom thou haſt otherwiſe diſpoſed, if thou haſt determined that this ſickneſs ſhall be unto death, I beſeech thee to fit and prepare me for it: give me that ſincere and earneſt repentance to which thou haſt promiſed mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gaſp and pant after thoſe more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my ſpirit, let thy comforts refreſh my ſoul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly houſe of this Tabernacle is diſſolved, I may have a building of God, an houſe not made with hands, eternal in the Heavens; and that for his ſake, who by his precious blood hath purchaſed it for me, even Jeſus Chriſt.

A Thankſgiving for Recovery.

O Gracious Lord, the God of the ſpirits of all fleſh, in whoſe hand my time is, I praiſe and magnifie thee, that thou haſt in love to my ſoul delivered it from the pit of corruption, and reſtored me to health again; it is thou alone, O Lord, that haſt preſerved my life from deſtruction, thou haſt chaſtened and corrected me, but thou haſt not given me over unto death. O let this life, which thou haſt thus graciouſly ſpared, be wholly conſecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me ſtrictly careful to ſin no more, leſt a worſe thing come unto me. Lord, let not this reprieve thou haſt now given me, make me ſecure, as thinking that my Lord delayeth his coming, but grant me, I beſeech thee, to make a right uſe of this long-ſuffering of thine, and ſo to employ every minute of that time thou ſhalt allow me, that when thou ſhalt appear, I may have confidence, and not be aſhamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared; O let it be a perpetual admonition to me to watch for my Maſter's coming. And when the pleaſures of ſin ſhall preſent themſelves to entice me, O make me to remember how bitter they will be at the laſt. O Lord, hear me, and as thou haſt in much mercy afforded me time, ſo grant me alſo grace to work out my own ſalvation, to provide Oyl in my Lamp, that when the Bridegroom cometh, I may go in with him to the Marriage. Grant this, I beſeech thee, for thy dear Son's ſake.

A Prayer at the approach of Death.

O Eternal and ever living God, who firſt breathedſt into man the breath of life, and when thou takeſt away that breath he dies and is turned again to his duſt, look with compaſſion on me thy poor Creature who am now drawing near the gates of death, and, which is infinitely more terrible, the Bar of Judgment. Lord, my own heart condemns me, and thou art infinitely greater than my heart, and knoweſt all things. The ſins I know and remember, fill me with horror: but there are alſo multitudes of others, which I either obſerved not at that time, or have ſince careleſly forgot, which are all preſent to thee. Thou ſetteſt my miſdeeds before thee, and my ſecret ſins in the light of thy countenance; and to what a mountainous heap muſt the minutely provocations of ſo many years ariſe? How long ſhall one ſo ungodly ſtand in thy Judgment, or ſuch a ſinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance, I fear, will not abide the trial; my frequent relapſes heretofore have ſufficiently witneſſed the unſincerity of my paſt reſolutions. And then, O Lord, what can ſecure me that my preſent diſlikes of my ſins are not rather the effects of my amaſing danger, than of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly ſincere. O Lord, when I conſider this, fearfulneſs and trembling comes upon me, and an horrible dread overwhelmeth me; my fleſh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my miſery upon the depth of thy mercy; Lord, ſave now, or I periſh eternally. O thou who willeſt not that any ſhould periſh, but that all would come to repentance, bring me, I beſeech thee, though thus late, to a ſincere Repentance, ſuch as thou wilt accept, who trieſt the heart. Create in me, O God, a clean heart, and renew a right Spirit within me. Lord, one day is with thee as a thouſand years. O let thy mighty Spirit work in me now in this my laſt day, whatſoever thou ſeeſt wanting to fit me for thy mercy and acceptation. Give me a perfect and entire hatred of my ſins, and enable me to preſent thee with that ſacrifice of a broken and contrite heart, which thou haſt promiſed not to deſpiſe; that by this I may be made capable of that atonement, which thy dear Son hath by the more excellent oblation of himſelf made for all repenting ſinners. He is the propitiation for our ſin, he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was on him; O heal me by his ſtripes, and let the cry of his blood drown the clamour of my ſins. I am indeed a child of wrath, but he is the Son of thy love; for his ſake ſpare me, O Lord, ſpare thy creature, whom he hath redeemed with his moſt precious blood, and be not angry with me for ever. In his wounds, O Lord, I take Sanctuary, O let not thy vengeance purſue me to this City of refuge: my Soul hangeth upon him, O let me not periſh with a Jeſus, with a Saviour in my arms. But by his Agony and bloudy Sweat; by his Croſs and Paſſion, by all that he did and ſuffered for ſinners, good Lord deliver me; deliver me, I beſeech thee, from the wages of my ſins, thy wrath and everlaſting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refuſing to anſwer me in this time of my greateſt need: Lord, there is but a ſtep between me and death, O let not my ſun go down upon thy wrath, but ſeal my pardon before I go hence and be no more ſeen. Thy loving kindneſs is better than the life it ſelf, O let me have that in exchange, and I ſhall moſt gladly lay down this mortal life. Lord, thou knoweſt all my deſire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for ſweet is thy mercy: take away the ſting of death, the guilt of my ſins, and then though I walk through the valley of the ſhadow of death I will fear no evil; I will lay me down in peace, and, Lord, when I awake up, let me be ſatisfied with thy preſence in thy glory. Grant this, merciful God, for his ſake, who is both the Redeemer and Mediator of ſinners, even Jeſus Chriſt.

PSALMS.

Put me not to rebuke, O Lord, in thine anger, neither chaſten me in thy heavy diſpleaſure.

There is no health in my fleſh becauſe of thy diſpleaſure, neither is there any reſt in my bones, by reaſon of my ſins.

For my wickedneſſes are gone over my head, and are a ſore burden too heavy for me to bear.

My wounds ſtink aud are corrupt through my fooliſhneſs.

Therefore is my ſpirit vexed within me, and my heart within me is deſolate.

My ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compaſſion and mercy, long-ſuffering, plenteous in goodneſs and truth.

Turn thee unto me, and have mercy upon me, for I am deſolate and in miſery.

If thou, Lord, ſhouldſt be extreme to mark what is done amiſs, O Lord, who may abide it?

O remember not the ſins and offences of my youth, but according to thy mercy think thou upon me for thy goodneſs.

Look upon my adverſity and miſery, and forgive me all my ſin.

Hide not thy face from thy ſervant, for I am in trouble, O haſt thee and hear me.

Out of the deep do I call unto thee, Lord, hear my voice.

Turn thee, O Lord, and deliver my Soul, O ſave me for thy mercies ſake.

O go not from me, for trouble is hard at hand, and there is none to help.

I ſtretch forth my hands unto thee, my Soul gaſpeth unto thee, as a thirſty land.

Draw nigh unto my ſoul and ſave it; O deliver me, because of my enemies.

For my ſoul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from among the horns of the Unicorns.

O ſet me up upon the rock that is higher than I, for thou art my hope, and a ſtrong Tower for me againſt the enemy.

Why art thou ſo heavy, O my ſoul, and why art thou ſo diſquieted within me?

Put thy truſt in God, for I will yet give him thanks for the help of his countenance.

The Lord ſhall make good his loving kindneſs towards me, yea, thy mercy, O Lord, endureth for ever, deſpiſe not thou the work of thine own hands.

O *GOD, thou art my God, early will I ſeek thee.*

My ſoul thirſteth for thee, my fleſh alſo longeth after thee in a barren and dry land, where no water is.

Like as the Hart deſireth the water-brooks, ſo longeth my ſoul after thee, O God.

My ſoul is a thirſt for God, even for the living God, when ſhall I come to appear before the preſence of God?

How amiable are thy dwellings, O Lord of Hoſts!

My ſoul hath a deſire and longing to enter into the Courts of the Lord; my fleſh and my heart rejoyceth in the living God.

O that I had wings like a Dove! for then would I fly away and be at reſt.

O ſend out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling.

For one day in thy Courts is better than a thouſand.

I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

I ſhould utterly have fainted; but that I believed verily to ſee the goodneſs of the Lord in the land of the living.

Thou art my helper and my Redeemer, O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I ſeek for ſuccour but of thee, who for my ſins art juſtly diſpleaſed? Yet O Lord God moſt Holy, O Lord moſt Mighty, O Holy and moſt Merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of my heart, ſhut not up thy merciful eyes to my prayer, but hear me, O Lord moſt Holy, O God moſt Mighty, O Holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer me not at my laſt hour for any pains of death to fall from thee.

Father, I have ſinned againſt Heaven and before thee, and am not worthy to be called thy child; yet, O Lord, do not thou caſt off the bowels and compaſſions of a Father: but even as a Father pitieth his own children, ſo be thou merciful unto me.

Lord, the Prince of this world cometh, O let him have nothing in me, but as he accuſeth do thou abſolve; he lays many and grievous things to my charge, which he can too well prove; I have nothing to ſay for myſelf, do thou anſwer for me, O Lord my God.

O Lord, I am cloathed with filthy garments, and Satan ſtands at my right hand to reſiſt me; O be thou pleaſed to rebuke him, and pluck me as a brand, out of the fire, cauſe mine iniquities to paſs from me, and cloath me with the righteouſneſs of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, becauſe he knoweth that he hath but a ſhort time. O ſave and deliver me, leſt he devour my ſoul like a Lion, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteouſneſſes are as filthy rags. O waſh me, and make me white in the bloud of the Lamb, that ſo I may be fit to ſtand before thy Throne.

Lord, The ſnares of death compaſs me round about, O let not the pains of hell alſo take hold upon me, but though I find trouble and heavineſs, yet, O Lord, I beſeech thee, deliver my ſoul.

O dear Jeſus, who haſt bought me with the precious price of thine own bloud: challenge now thy purchace, and let not the malice of Hell pluck me out of thy hand.

O bleſſed high Prieſt, who art able to ſave them to the utmoſt, who come unto God by thee, ſave me, I beſeech thee, who have no hope, but on thy merits and interceſſion.

O God, I confeſs I have defaced that image of thine thou didſt imprint upon my ſoul; Yet, O thou faithful Creator, have pity on thy creature.

O Jeſu, I have by my many grievous ſins crucified thee afreſh, yet thou who prayedſt for thy perſecutors, intercede for me alſo, and ſuffer not, O my Redeemer, my ſoul (the price of thy bloud) to periſh.

O ſpirit of grace, I have by my horrid impieties done deſpight to thee, yet, O bleſſed Comforter, though I have often grieved thee, be thou pleaſed to ſuccour and relieve me, and ſay unto my ſoul, I am thy ſalvation.

Mine eyes look unto thee, O Lord, in thee is my truſt, O caſt not out my ſoul.

O Lord in thee have I truſted, let me never be confounded.

O Bleſſed Lord, who ſcourgeſt every Son whom thou receiveſt, let me not be weary of thy correction, but give me ſuch a perfect ſubjection to thee the Father of Spirits, that this chaſtiſement may be for my profit, that I may thereby be partaker of thy holineſs.

O thou Captain of my Salvation, who wert made perfect by ſufferings, ſanctifie to me all the pains of body, all the terrors of mind which thou ſhalt permit to fall upon me.

Lord, my ſins have deſerved eternal torments, make me chearfully and thankfully to bear my preſent pains, chaſten me as thou pleaſeſt here, that I may not be condemned with the World.

Lord, the Waters are come in even unto my ſoul. O let thy Spirit move upon theſe waters, and make them like the pool of *Betheſda*, that they may cure whatſoever ſpiritual diſeaſe thou diſcerneſt in me.

O Chriſt, who firſt ſufferedſt many and grievous things, and then entredſt into thy glory, make me ſo to ſuffer with thee, that I may alſo be glorified with thee.

O dear Jeſus, who humbleſt thy ſelf to the death of the Croſs for me, let that death of thine ſweeten the bitterneſs of mine.

When thou hadſt overcome the ſharpneſs of death, thou didſt open the Kingdom of Heaven to all believers.

I believe that thou ſhalt come to be my Judge.

I pray thee therefore help thy ſervant whom thou haſt redeemed with thy moſt precious bloud.

Make me to be numbred with thy Saints in glory everlaſting.

Thou art the Reſurrection and the life, he that believeth in thee, though he were dead, yet ſhall he live: Lord, I believe, help thou my unbelief.

My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.

I deſire to be diſſolved, and to be with Chriſt, which is far better: Lord, I groan earneſtly, deſiring to be cloathed upon with that Houſe from Heaven.

I deſire to put off this my tabernacle. O be pleaſed to receive me into everlaſting habitations.

Bring my ſoul out of Priſon, that I may give thanks unto thy name.

Lord, I am here to wreſtle, not only with fleſh and bloud, but with principalities and powers, and ſpiritual wickedneſs. O take me from theſe tents of *Kedar,* into the heavenly *Jeruſalem,* where Satan ſhall be utterly trodden under my feet.

I cannot here attend one minute to thy ſervice without diſtraction, O take me up to ſtand before thy Throne, where I ſhall ſerve thee day and night.

I am here in heavineſs through many tribulations, O receive me into that place of reſt, where all tears ſhall be wiped from my eyes, where there ſhall be no more death, nor ſorrow, nor crying, nor pain.

I am here in the ſtate of baniſhment and abſence from the Lord. O take me where I ſhall for ever behold thy face, and follow the Lamb whitherſoever he goeth.

I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a Crown of righteouſneſs.

O Bleſſed Jeſu, who haſt loved me, and waſhed me from my ſins in thine own bloud, receive my ſoul.

Into thy hands I commend my Spirit, for thou haſt redeemed me, O Lord thou God of truth. Come, Lord Jeſu, come quickly.

PRAYERS *for their uſe who Mourn in ſecret for the* PUBLICK CALAMITIES, &c.

PSALM 74.

O God wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture? &c.

Pſal. 79. *O God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made* Jeruſalem *an heap of ſtones*, &c.

Pſal. 80. *Hear, O thou ſhepherd of* Iſrael*: thou that leadeſt* Joſeph *like a ſheep: ſhew thy ſelf alſo, thou that ſitteſt upon the Cherubim*, &c.

A Prayer to be uſed in theſe times of Calamity.

O Lord God, to whom vengeance belongeth, I deſire humbly to confeſs before thee, both on my own behalf, and that of this Nation, that theſe many years of calamity we have groaned under, are but the juſt, (yea mild) returns of thoſe many more years of our provocations againſt thee, and that thy preſent wrath is but the due puniſhment of thy abuſed mercy. O Lord, thou haſt formerly abounded to us in bleſſings above all the people of the earth. Thy candle ſhined upon our heads, and we delighted our ſelves in thy great goodneſs; Peace was within our walls, and plenteouſneſs within our Palaces; there was no decay, no leading into Captivity, and no complaining in our ſtreets: but we turned this Grace into wantonneſs, we abuſed our Peace to Security, our Plenty to Riot and Luxury, and made thoſe good things which ſhould have endeared our heart to thee, the occaſion of eſtranging them from thee. Nay, O Lord, thou gaveſt us yet more precious mercies, thou wert pleaſed thy ſelf to pitch thy Tabernacle with us, to eſtabliſh a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths. But, O Lord, we have made no other uſe of that light, than to conduct us to the chambers of death; we have dealt proudly, and not hearkned to thy Commandments, and by rebelling againſt the light, have purchaſed to our ſelves ſo much the heavier portion in the outer darkneſs. And now, O Lord, had the overflowings of thy vengeance been anſwerable to that of our ſin, we had long ſince been ſwept away with a ſwift deſtruction; and there had been none of us alive at this day, to implore thy mercy. But thou art a gracious God, ſlow to anger, and haſt proceeded with us with much patience and long-ſuffering, thou haſt ſent thy Judgments to awaken us to repentance, and haſt alſo allowed us ſpace for it: But alas? we have perverted this mercy of thine beyond all the former, we return not to him that ſmiteth us, neither do we ſeek the Lord; we are ſlidden back by a perpetual back-ſliding, no Man repenteth him of his wickedneſs, or ſaith, What have I done? 'Tis true indeed, we fear the rod, (we dread every ſuffering, ſo that we are ready to buy it off with the fouleſt ſin) but we fear not him that hath appointed it, but by a wretched obſtinacy harden our necks againſt thee, and refuſe to return. And now, O GOD, what balm is there in *Gilead* that can cure us, who when thou wouldſt heal us, will not be healed? We know thou haſt pronounced that there is no peace to the wicked, and how ſhall we then pray for peace, that ſtill retain our wickedneſs? This, this, O Lord, is our soreſt diſeaſe, O give us Medicines to heal this ſickneſs, heal our ſouls, and then we know thou canſt ſoon heal our Land. Lord, thou haſt long ſpoken by thy Word to our ears, by thy Judgments even to all our ſenſes, but unleſs thou ſpeak by thy ſpirit to our hearts, all other calls will ſtill be uneffectual. O ſend out this voice, and that a mighty voice, ſuch as may awake us out of this Lethargy: Thou that didſt call *La-*

zarus out of the grave, O Be pleaſed to call us who are Dead, yea, putrefied in treſpaſſes and ſins, and make us to awake to righteouſneſs. And though, O Lord, our frequent reſiſtances even of thoſe inward Calls, have juſtly provoked thee to give us up to the luſt of our own heart; yet, O thou boundleſs Ocean of mercy, who art good not only beyond what we can deſerve, but what we can wiſh, do not withdraw the influence of thy grace, and take not thy holy Spirit from us. Thou wert found of thoſe that ſought thee not: O let that act of mercy be repeated to us who are ſo deſperately, yet ſo inſenſibly Sick, that we cannot ſo much as look after the Phyſician; and by how much our caſe is the more dangerous, ſo much the more ſovereign Remedies do thou apply. Lord, help us, and conſider not ſo much our unworthineſs of thy aid, as our irremediable ruine, if we want it; ſave, Lord, or we periſh eternally. To this end diſpenſe to us in our temporal Intereſt what thou ſeeſt may beſt ſecure our ſpiritual; if a greater degree of outward miſery will tend to the curing our inward, Lord, ſpare not thy Rod, but ſtrike yet more ſharply. Caſt out this Devil, though with never ſo much foaming and tearing. But if thou ſeeſt that ſome return of Mercy may be moſt likely to melt us, O be pleaſed ſo far to condeſcend to our wretchedneſs, as to afford us that, and, whether by thy ſharper or thy gentler methods, bring us home to thy ſelf. And then, O Lord, we know thy hand is not ſhortned, that it cannot ſave: when thou haſt delivered us from our ſins, thou canſt and wilt deliver us from our troubles. O ſhew us thy mercy, and grant us thy ſalvation, that being redeemed both in our bodies and ſpirits, we may glorifie thee in both, in a chearful obedience, and praiſe the Name of our God, that hath dealt wonderfully with us through Jeſus Chriſt our Lord.

A Prayer for This Church.

O Thou great God of Recompences, who turneſt a fruitful Land into Barrenneſs for the wickedneſs of them that dwell therein; thou haſt moſt juſtly executed that fatal Sentence on This Church, which having once been the perfection of Beauty, the joy of the whole earth, is now become a ſcorn and deriſion to all that are round about her. O Lord, what could have been done to thy Vineyard that thou haſt not done in it? And ſince it hath brought forth nothing but wild grapes, it is perfectly juſt with thee to take away the hedge thereof, and let it be eaten up. But, O Lord, though our iniquities teſtifie againſt us, yet do thou it for thy Names ſake; for our backſlidings are many, we have ſinned againſt thee. O thou hope of *Iſrael*, the Saviour thereof in time of trouble, why ſhouldſt thou be as a ſtranger in the Land, as a wayfaring Man that turneth aſide to tarry for a night? Why ſhouldſt thou be as a Man aſtonied? as a mighty man that cannot ſave? Yet thou, O Lord, art in the midſt of us, and we are called by thy name, leave us not; deprive us of what outward enjoyment thou pleaſeſt, take from us the opportunities of our luxury, and it may be a mercy; but O take not from us the means of our Reformation, for that is the moſt direful expreſſion of thy wrath. And though we have hated the Light, becauſe our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on ſtill in darkneſs, but let it continue to ſhine till it have guided our feet into the way of peace. O Lord, ariſe ſtir up thy ſtrength, and come and help, and deliver not the Soul of thy Turtle Dove [*This diſconſolate Church*] unto the multitude of the Enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have ſo provoked thee, that the *Ark muſt wander in the Wilderneſs till all this murmuring Generation be conſumed*, yet let not that periſh with us, but bring it at laſt into a *Canaan*, and *let our more innocent Poſterity ſee that which in thy juſt judgment thou denieſt to us.* In the mean time let us not ceaſe to bewail that deſolation our ſins have wrought, to think upon the ſtones of *Sion*, and pity to ſee her in the duſt, nor ever be aſhamed or afraid to own her in her loweſt and moſt perſecuted

Condition, but eſteem the Reproach of Chriſt greater riches than the Treaſures of *Egypt*, and ſo approve our conſtancy to this our afflicted Mother, that her bleſſed Lord and head may own us with mercy when he ſhall come in the glory of thee his Father with the holy Angels. Grant this, merciful Lord, for the ſame Jeſus Chriſt his ſake.

A Prayer for the peace of the Church.

LORD Jeſus Chriſt, which of thine Almightineſs madeſt all creatures both viſible and inviſible, which of thy Godly wiſdom governeſt and ſetteſt all things in moſt goodly order, which of thine unſpeakable goodneſs keepeſt, defendeſt and furthereſt all things, which of thy deep mercy reſtoreſt the decayed, reneweſt the fallen, raiſeſt the dead; vouchſafe we pray thee, at laſt to caſt down thy countenance upon thy well-beloved Spouſe the Church, but let it be that amiable and merciful countenance wherewith thou pacifieſt all things in Heaven, in Earth, and whatſoever is above Heaven and under the Earth: vouchſafe to caſt upon us thoſe tender and pitiful eyes with which thou didſt once behold *Peter* that great Shepherd of thy Church, and forthwith he remembred himſelf and repented; with which eyes thou once didſt view the ſcattered Multitude, and wert moved with compaſſion, that for lack of a good Shepherd they wandred as Sheep diſperſed and ſtrayed aſunder. Thou ſeeſt (O good Shepherd) what ſundry ſorts of Wolves have broken into thy ſheep coats; ſo that if it were poſſible the very perfect perſons ſhould be brought into error: Thou ſeeſt with what Winds, with what Waves, with what Storms thy ſilly Ship is toſſed, thy Ship wherein thy little Flock is in peril to be drowned. And what is now left but that it utterly ſink and we all periſh? Of this tempeſt and ſtorm we may thank our own wickedneſs and ſinful living, we diſcern it well and confeſs it; we diſcern thy Righteouſneſs, and we bewail our unrighteouſneſs but we appeal to thy mercy which ſurmounteth all thy works; we have now ſuffered much puniſhment, being ſcourged with ſo many Wars, conſumed with ſuch Loſſes of Goods, ſhaken with ſo many Flouds, and yet appears there no where any Haven or Port unto us: being thus tired and forlorn among ſo ſtrange evils, but ſtill every day more grievous puniſhments and more ſeem to hang over our heads, we complain not of thy ſharpneſs, moſt tender Saviour, but we diſcern here alſo thy mercy, foraſmuch as much grievouſer plagues we have deſerved. But O moſt merciful Jeſus, we beſeech thee that thou wilt not conſider nor weigh what is due for our deſervings, but rather what becometh thy mercy, without which neither the Angels in Heaven can ſtand ſure before thee, much leſs we ſilly veſſels of clay. Have mercy on us, O Redeemer, which art eaſie to be intreated, not that we be worthy of thy mercy, but give thou this glory unto thine own Name. Suffer not thoſe which either have not known thee, or do envy thy glory, continually to triumph over us, and ſay, Where is their God, where is their Redeemer, where is their Saviour, where is their Bridegroom, that they thus boaſt on? Theſe opprobrious words redound unto thee, O Lord, while by our evils men weigh and eſteem thy Goodneſs: they think we be forſaken, whom they ſee not amended. Once when thou ſlept'ſt in the Ship, and a Tempeſt ſuddenly ariſing threatned death to all in the Ship, thou awokeſt at the out-cry of a few Diſciples, and ſtraightway at thine Almighty word the Waters couched, the Winds fell, the Storm was ſuddenly turned into a great calm; the dumb waters knew their Maker's voice. Now in this far greater Tempeſt, wherein not a few mens bodies be in danger, but innumerable Souls, we beſeech thee at the cry of thy holy Church which is in danger of drowning, that thou wilt awake. So many thouſands of men do cry, *Lord ſave us, we periſh*, the Tempeſt is paſt man's power; it is thy word that muſt do the deed, Lord Jeſu, only ſay thou with a word of thy mouth, *Ceaſe, O Tempeſt, and forthwith ſhall the deſired calm appear.* Thou wouldſt have ſpared ſo many thouſands of moſt wicked men, if in the City of *Sodom* had been found but ten good men. Now here be ſo many thouſands of Men which love the glory of thy Name, which ſigh for the beauty of thy houſe,and wilt thou not at theſe mens Prayers let go thine Anger, and remember thine accuſtomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked mens evils into thyChurches good? For thy mercy is wont then moſt of all to ſuccour,when the thing is with us paſt Remedy, and neither the might nor wiſdom of men can help it. Thou alone bringeſt things that be never ſo out of order into order again; which art the only author and maintainer of Peace. Thou framedſt that old Confuſion wherein without order,without faſhion confuſedly lay the diſcordant ſeeds of things,and with a wonderful order the things of that nature fought together,thou didſt allay and knit in a perpetual band. But how much greater Confuſion is this,where is no Charity, no Fidelity,no bonds of Love,no reverence neither of Laws, nor yet of Rulers, no agreement of Opinions, but as it were in a miſordered Quire, every man ſingeth a contrary note! Among the heavenly Planets is no diſſention; the Elements keep their place, every one do the office whereunto they be appointed: And wilt thou ſuffer thy Spouſe,for whoſe ſake all things were made,thus by continual diſcords to periſh?Shalt thou ſuffer the wicked Spirits;

which be authors and workers of diſcord, to bear ſuch a ſwing in thy Kingdom uncheck'd? Shalt thou ſuffer the ſtrong Captain of miſchief, whom thou once overthreweſt, again to invade thy Tents, and to ſpoil to Souldiers? When thou wert here a man converſant among men, at thy Voice fled the Devils. Send forth we beſeech thee, O Lord, thy Spirit, which may drive away out of the breaſts of all them that profeſs thy Name, the wicked Spirits, maſters of riot, of covetouſneſs, of vain glory, of carnal luſt, of miſchief and diſcord. *Create in us, O our God and King, a clean heart, and renew thy holy Spirit in our breaſts, pluck not from us thy holy Ghoſt. Render unto us the joy of thy ſaving health, and with thy principal Spirit, ſtrengthen thy Spouſe and the Herdmen thereof.* By this Spirit thou reconciledſt the earthly to the Heavenly: By this thou didſt frame and reduce ſo many Tongues, ſo many Nations, ſo many ſundry ſorts of men into one body of a Church, which body by the ſame Spirit is knit to thee their Head. This Spirit if thou wilt vouchſafe to renew in all mens hearts, then ſhall all theſe foreign miſeries ceaſe, or if they ceaſe not, they ſhall turn to the profit and avail of them which love thee. Stay this Confuſion, ſet in order this horrible Chaos (O Lord Jeſus) let thy Spirit ſtretch out it ſelf upon theſe waters of evil wavering Opinions. And becauſe thy Spirit, which according to thy Prophet's ſaying, *containeth all things*

things, hath alſo the Science of ſpeaking; make, that like as unto all them which be of thy Houſe is one Light, one Baptiſm, one God, one Hope, one Spirit, ſo they may alſo have one Voice, one Note, one Song, profeſſing one Catholick truth. When thou didſt mount up to Heaven triumphantly, thou threweſt out from above thy precious things, thou gaveſt gifts among men, thou dealteſt ſundry rewards of thy Spirit. Renew again from above thy old bountifulneſs, give that thing to thy Church, now fainting and growing downward, that thou gaveſt unto her ſhooting up, at her firſt beginning. Give unto Princes and Rulers the grace ſo to ſtand in awe of thee, that they ſo may guide the common-weal, as they ſhould ſhortly render account unto thee that art the King of kings. Give wiſdom to be always aſſiſtant unto them, that whatſoever is beſt to be done, they may eſpie it in their minds, and purſue the ſame in their doings. Give to the Biſhops the gift of Prophecy, that they may declare and interpret holy Scripture not of their own brain, but of thine inſpiring. Give them the threefold Charity which thou once demandedſt of *Peter*, what time thou didſt betake unto him the charge of thy ſheep. Give to the Prieſt the love of Soberneſs and of Chaſtity. Give to thy people a good will to follow thy Commandments, and a readineſs to obey ſuch perſons as thou haſt appointed over them. So ſhall it come to paſs, if through thy gift thy Princes ſhall command that thou requireſt, if thy Paſtors and Herdmen ſhall teach the ſame,and thy People obey them both, that the old dignity and tranquillity of the Church ſhall return again with a goodly order unto the glory of thy Name. Thou ſparedſt the *Ninevites* appointed to be deſtroyed,as ſoon as they converted to repentance,and wilt thou deſpiſe thy Houſe falling down at thy feet, which inſtead of Sackcloth hath ſighs,and inſtead of aſhes tears? Thou promiſeſt forgiveneſs to ſuch as turn unto thee, but this ſelf thing is thy Gift, a man to turn with his whole heart unto thee, to the intent all our goodneſs ſhould redound unto thy glory. Thou art the Maker, repair the work that thou haſt faſhioned. Thou art the Redeemer, ſave that thou haſt bought. Thou art the Savior,ſuffer not them to periſh which do hang on thee. Thou art the Lord and owner, challenge thy poſſeſſion. Thou art the Head, help thy members. Thou art the King, give us a reverence of thy Laws. Thou art the Prince of Peace,breath upon us brotherly love. Thou art the God, have pity on thy humble beſeechers,be thou according to *Paul*'s ſaying,all things in all men, to the intent the whole Quire of thy Church with agreeing minds and conſonant voices for mercy obtained at thy hands, may give thanks to the Father, Son and Holy Ghoſt; which after the moſt perfect example of concord be diſtinguiſhed in property of Perſons, and one in nature: to whom be praiſe and glory Eternally. *Amen.*

A Prayer for the King's Majeſty, out of the Liber Regalis.

GOD the unſpeakable Author of the world, Creator of men, Governor of Empires, and eſtabliſher of all Kingdoms, who out of the loins of our Father Abraham didſt chuſe a King that became the Saviour of all Kings and Nations of the earth, Bleſs, we beſeech thee, thy faithful Servant, and our dread Soveraign Lord, King William, with the richeſt bleſſings of thy Grace. Eſtabliſh him in the Throne of his Kingdom by thy mighty aid and protection; Viſit him as thou didſt viſit Moſes in the Buſh, Joſhua in the Battle, Gideon in the field, and Samuel in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give him the bleſſing of David and Solomon. Be unto him an Helmet of Salvation againſt the face of his enemies, and a ſtrong Tower of defence in the time of adverſity. Let his Reign be proſperous, and his days many. Let peace, and love, and holineſs, let juſtice, and truth, and all Chriſtian vertues flouriſh in his time. Let his people ſerve him with honour and obedience: and let him ſo duly ſerve thee here on earth, that he may hereafter everlaſtingly reign with thee in Heaven, through Jeſus Chriſt our Lord. Amen.

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